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THE SUPREME DEITY (AMIDA) OF THE JAPANESE.

J A P A N

AND

T H E J A P A N E S E :

FROM THE MOST AUTHENTIC AND RELIABLE SOURCES;

With Illustrations

OF THEIR

MANNERS, COSTUMES, RELIGIOUS CEREMONIES; &c.

✓
BY TALBOT WATTS, M. D.,

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TO HIS EXCELLENCY

MILLARD FILLMORE,

PRESIDENT OF THE UNITED STATES,

To whom, and through whose sanction, the following pages are
most respectfully dedicated, as a humble but lasting tribute to
his enlarged views of the rights of nations—under whose
administration the Japanese Expedition was decided
upon, insuring the highest regard and perpetual
remembrance of a grateful country, by his
Excellency's most obedient servant,

TALBOT WATTS, M. D.

424 Greenwich Street.



P R E F A C E .

THE general interest manifested by all classes of society, for information upon the subject of Japan and the Japanese, renders useless any apology for placing before the public all the reliable or valuable information that can be obtained upon the subject—in a form within the reach of all. If it were only the great bulk and cost of many of the works from which the information is derived, it would prevent a large portion from participating in the knowledge; but the scarcity of some of the publications would render it thoroughly impossible for many to obtain them, independent of the fact that but few would be acquainted with the names of the books from which the selections have been made, viz: “The Universe Displayed, or a survey of the wonderful works of creation, and the various customs and inventions of men, in which whatever is remarkable throughout the world, both with respect to the works of Nature in Plants, Insects, Serpents, Beasts, Birds, Fishes, &c., in *four volumes*, 8vo. R. Goadby: London: 1771.” It is doubtful if even another copy is to be found in the United States. “The Wonders of Nature and Art, or a concise account of whatever is most curious and remarkable in the world, compiled from Historical and Geographical Works, of established celebrity, and illustrated with the Discoveries of Modern Travellers, by the Rev. Thos. Smith, author of the *Universal Atlas, Sacred Mirror*, &c., &c. Revised, corrected and improved, by James Mease, M. D., &c. 14 vols: 12mo: Phila., 1807.” Then, the copies of the splendid engravings in Picart’s Religious Ceremonies; the whole article from Malte-Brun’s Modern Geography, 3 vols. 4to: Boston: 1836—with all its authorities; and all from McCulloch’s Geographical Dictionary, or Universal Gazetteer, 2 vols. 8vo.: 1851—as well as the various extracts from other sources.

In fact, any other plea for profering information upon the subject would be ridiculous.

And as to any speculative or prosy articles upon the probable success of the present Expedition, would be alike presumptuous; all that I feel warranted in saying is, no expectation can be realized, that Japan may have progressed in knowledge or civilization, owing to their seclusion and degenerating influences of their social and religious institutions. This remark is made from hearing it expressed, that "It is probable they may have changed their views, and partake in some degree of the spirit of universal progress, evinced by the people of the United States." But without flattery to that people, experience teaches us that it is not their example that is capable of imitation, even by the most enlightened nations of Europe, that it is not only owing to the vast amalgamation of persons from the most distant climes, but of all circumstances, together, conspiring in one firm band of union to make a Model Nation, vast in its resources of all vastness; it is to no one quality or characteristic of its climate, soil, productions, or its people, but the combination of the whole; all are equally indebted to each, and each to all. The energies of the people are as much the cause of its resources, as the resources are the causes of the energies; therefore, there can be no analogy in its antithesis, as Japan and the Japanese must evidently be; so taking that question as settled, that no amicable arrangements can be made, or if made, kept, even for the slightest compact, therefore it is right to infer that all such considerations and what they naturally lead to have been well and deeply investigated by the powers, organizing the Expedition, and that after duly examining their chances of success they will immediately after receiving the answer of the Emperor, (if he deigns one), proceed to the Island of Formosa—from the condition of which, it is most probable would be ceded by its inhabitants without a struggle or a shot. after which no prophetic Zadkiel need foretell the results.

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JAPAN AND THE JAPANESE.

JAPAN, or the Japan Islands, are but one hundred and fifty miles east from China. They are situated in a most desirable climate, and are blessed with a fruitful soil, which produces the same sort of grain and fruits as China. They are most remarkable for the plenty of gold-dust to be met with here, and their Japan cabinets, or lacquered ware and screens. They traffic only with the Chinese and the Dutch. All other Christians, but the Dutch, have been excluded from a share in this trade ever since the year 1630. The Portuguese had, till then, the chief trade to Japan, and had, as they state, converted a great part of the nation to Christianity; but being charged with a conspiracy to usurp the government, upon the Pope's supremacy, they and their numerous Christian proselytes were massacred or banished the Islands; and the Dutch were only suffered to trade thither, on their declaring they were no Christians, or, perhaps, on the merit of supplanting and assisting in expelling the Portuguese; for it is impossible that the Japanese can be ignorant that the Dutch profess Christianity, as they trade to China; and we find the Japanese use as much caution in their commerce with the Dutch, as if they were really Christians.

At the season the Dutch fleet is expected, the Governor of Nangascke places sentinels on the hills, to give notice of the approach of any ships. When they appear, a boat is sent off to every ship with a waiter or officer; and as soon as the ships come to an anchor, an express is immediately dispatched to court, before whose return the Dutch are not to dispose of anything.

In the meantime the particulars of every ship's cargo are taken, with the name, age, stature, and office of every man on board, which is translated and printed in the Japanese language. When

the express is returned, the ship's crew are permitted to come on shore, and are all mustered before a Japanese commissary. Every person is called over aloud, and required to give an account of his age, quality, and office, to see if it agrees with the particulars given in by the Dutch. After this examination they are sent on board again; and the sails of the ship, with the guns, arms, ammunition, and helm, are brought on shore, and the hatches sealed down by a Japanese officer; nor can they be opened, whatever the ship's crew want, without permission from the governor, who always sends a person to see what is taken out, and seal them down again; nor dare the Dutch sailors light a candle, or make any noise on board their ships, any more than on shore. The ships are allowed no communication with one another; nor is any officer or sailor suffered to go on shore, except the persons who are appointed to carry the company's present to the King of Yeddo. His Majesty having accepted the present, and prepared another for the company, the Dutch officer is conveyed to Nangascke under a strong guard. This journey, and the transaction of their mercantile affairs, usually take up about three months and a half. The Dutch, who attend the king on this occasion, approach him on their knees, with their hands joined together, and carried to their foreheads. The Japanese governors and ministers always approach him in the same manner.

While the Dutch ships lie in the road, none of the Japanese are allowed to go on board to trade with the sailors; and those that carry provisions on board, are not suffered to take any money for them, till the permission to trade comes from court, and then they deliver in their accounts, and are paid. After this the Japanese permit six persons from every vessel to come on shore, and buy and sell for themselves, and stay four days, either in Disnia or in the city, as they see fit. When these six men return on board, six others are allowed to go on shore, and traffic in like manner, and so on.

The goods are generally paid for in bullion, or pieces of silver of ten or five crowns value, or smaller pieces, by weight; for they have no coin, except little pieces of copper.

After six weeks free trade, there is no further communication allowed between the city of Nangascke and the Dutch, in the Island of Disnia or with the shipping; whereupon the fleet prepares to return, and the factors in Disnia are confined to their little island again, till the season of the year for traffic returns.

The Island which we call Japan, but which the inhabitants

call Nippon, is divided into six great provinces, which are subdivided into several lesser ones, governed by lords or princes, who are all subject to the Emperor. Some of these lords are rich in corn and cattle, others in mines, such as gold, silver, copper, tin, quick-silver, iron, &c.; others are wealthy in woods, flax, cotton or silk; all which are well known to the Emperor by the secret information sent him by those Secretaries whom he places among them to manage their affairs; for he recommends to every one of them a secretary, with a letter to this effect:—"Well-beloved, I know you have many vassals and servants, and that the occasions wherein you are to employ them are very great; therefore I send you a person, whose assistance may in some measure ease you of the burthen which lies upon you, and of whose fidelity you may be assured, inasmuch as I commend him to you, as one who hath been brought up at my own house: make use of him, and take in good part the care I have of your person and affairs."

These secretaries, for the most part, are such as have served the Emperor in their youth, in his three chambers, and of whose abilities, prudence and judgment, he is satisfied, assuring himself of their fidelity, besides the expressions he might find thereof during the time of their service, by an act signed with their blood. The Emperor, through these secretaries, becomes acquainted with everything done in the Provinces, as they keep an exact journal of whatever they observe in the life and actions of princes to whom they are sent, and who undertake nothing without their advice, nor do any business in which they are not consulted. This gives them great authority in the provinces, and makes the princes themselves look on them as such, whose favor they stand in need of, to keep a fair correspondence with the Court. On the other hand, these princes are glad to have able and understanding persons about them, such as may observe the miscarriages of their government, and have the confidence to be their remembrancers thereof; choosing rather that a faithful servant should acquaint them therewith, so that they may be seasonably reformed, than that they should become the discourse of the people, or any should take occasion thence to do them ill offices about the Emperor.

The death of their great lords is commonly attended by the voluntary execution of twenty or thirty vassals or slaves, who rip up their bellies and die with their masters. These are obliged to do this by an oath, and it is done partly by way of acknowledgment of the particular kindness which their lords had for them. Having acquainted their lord that they are willing to be obliged to sacri-

fice themselves in that manner when occasion shall require, they entertain him with a short discourse to this purpose :—"Most mighty sir, you have many other slaves and servants, of whose affection and fidelity you are assured ; who am I, or what have I deserved, that you should honor me with your favor above any of the rest ? I resign up this life to you, which is already yours, and promise you I will keep it no longer than it shall be serviceable to yours." Then the lord and the vassal take off, each of them, a bowl of wine, which is the most religious ceremony observed among them to confirm their oaths, which thereby become inviolable.

To do this execution upon themselves, after the death of their lord, they get together all the nearest of their kindred, who conduct them to the Mesquite, or Pagode, where they all sit down upon mats and garments, with which they cover the floor ; and having spent some time in making good cheer, they rip up their bellies, cutting them across, so that all the entrails come out ; and if that does not dispatch them, they thrust a knife themselves into the throat, and so complete the execution. Nay, there are some, who, on hearing that their master intends to build some edifice, either for himself or the Emperor, will desire him to do them the honor, that they may be laid under the foundations, which they think are made immovable by that voluntary sacrifice ; and if their request be granted, they cheerfully lay themselves down at the foundation, having great stones cast upon them, which soon put them out of all pain.

There is no lord, nor indeed any citizen or merchant, but may put his vassals and domestics to death, and that by way of justice, he himself being the judge ; but to others justice is administered, all over the country, in the Emperor's name. Gentlemen and soldiers have the privilege to be their own executioners, and to rip up their bellies themselves ; but others are compelled to receive their death from the hands of the common executioner. They allege, as a reason for this proceeding, that merchants are, in some respects, infamous, inasmuch as they are liars, for the most part, and deceive those that trust them. Tradesmen they slight, as being only but public servants ; and the peasantry is contemptible, by reason of the wretched condition they live in, which is little better than that of slaves. Only the gentlemen and soldiers are respected, and live at the charge and upon the labor of others.

There is no offence, though ever so small, but is punished with death ; but especially theft, though it were but for a penny.

Gaming, if it be for money, which depends upon chance, or requires skill, is considered a capital offence. He who kills another, though innocently, and in his own defence, is to die without mercy; with this difference, that those who kill in their own defence, as also those who commit such faults or offences as would not here be punished with death, die only themselves; but other offenders involve all their kindred in their misfortune; so that for the crime of one single person, the father, brethren, or children, are put to death, the wives and daughters are made slaves, and the estate of the whole family is confiscated. And this happens so frequently, that there are commissioners expressly appointed for the administration of what is so confiscated; yet does not the money thus raised go to the King, but is employed in the building of Pagodes, and the repairing of highways and bridges.

The torture thieves are put to, for want of evidence, makes rather the unfortunate than the guilty to be condemned. They take a piece of iron, about a finger thick and a foot square, and make it red hot; and as soon as the redness is gone, and the iron returned to its own color, they put it to the hands of the party accused, upon two sheets of paper, which immediately flame, and if the accused person can cast the piece of iron upon a little hurdle standing near him, without burning himself, he is dismissed; but if his hands are even touched by the fire, he is sentenced to die. This crime is punished with a particular kind of death. The criminal is tied with a straw-rope, by the neck, to a great cane, across which they put two other canes, to which they fasten the feet and the hands, and then the executioner runs him through with a pike, from the right side up to the left shoulder, and from the left side to the right shoulder; so that being twice run through the heart, he is soon dispatched. Sometimes they only fasten the malefactor with his back to a post, and make him stretch forth his hands, which are held out by two men; and then the executioner, standing behind him, runs the pike in at the neck, and so into the heart, and dispatches him in a moment.

The lords have such an absolute power over their menial servants, that it requires but a pretence to put them to death. The gentlemen and soldiers are, for the most part, very poor, and live miserably; but being highly conceited of themselves, most of them keep servants, though only to carry their shoes after them, which are indeed but a pair of soles, made of straw or rushes, having a hole towards the toe, which keeps them on their feet.

The crimes for which all of the family or kindred are put to

death, are extortion, coining, setting houses on fire, ravishing of women, premeditated murder, &c. If a man's wife be guilty of any crime her husband is convicted of, she dies with him ; but if she be innocent, she is made a slave. Their punishments bear no proportion to the crimes committed ; but are so cruel that it is not easy to express the barbarity exhibited. To consume with a gentle fire, or only with a candle, to crucify with the head downwards, to boil men in seething oil or water, to quarter and draw them with four horses, are very ordinary punishments among them.

One who had undertaken to find timber and stones for the building of a palace for the Emperor, and had corrupted the officers appointed by him to receive and register what he should send in, was crucified with his head downwards. He had the reputation of being an honest man, and was one that had frequently obliged several persons of quality ; insomuch that some resolved to petition the Emperor for his pardon, though these intercessions for condemned persons are in some sort criminal ; and indeed the Emperor took it so ill, that the lords who presented their petition for him, received no other answer but the reproaches he made to them for their imprudence. The officers who had been corrupted by him, were condemned to rip up their bellies.

The following instance shows to what a degree the Japanese punish all the members of a family for the fault of one :—In the year 1638, a gentleman on whom the King had bestowed the government of a little province, near Jeddo, so oppressed the country people, that they were forced to make their complaints thereof to the Court ; where it was ordered that the said gentleman and all his relations should have their bellies ripped up on the same day, and as near as might be at the same hour. He had a brother who lived two hundred and forty-seven leagues from Jeddo, in the service of the King of Fingo ; an uncle who lived in Satsuma, twenty leagues further ; a son who served the King of Kinocuni ; a grandson who served the King of Massamme, a hundred and ten leagues from Jeddo ; and at three hundred and eighty leagues from Satsuma, another son who served the Governor of the Castle of Quanto ; two brothers who were of the regiment of the Emperor's guards ; and another son who had married the only daughter of a rich merchant near Jeddo ; yet were all these persons to be executed precisely at the same hour. To do that they determined the time requisite to send the order to the farthest place ; and having appointed the day for the execution there,

orders were sent to the princes of all the places mentioned, that they should all be put to death on the same day, just at noon, which was punctually done. The merchant who had bestowed his daughter on that gentleman's son, died of grief, and the widow starved herself.

Lying is punished among them with death, especially that which is told in a Court of Judicature. Princes and great lords are ordinarily punished more cruelly than if they were put to death; for they are banished into a little island named *Faitsensima*, fourteen leagues from the Province of *Jeddo*, and is nearly a league in circumference. It has neither road nor haven; and it is so steep all about, that no doubt it was with the greatest danger imaginable that the first who got up to it made a desperate effort to do it. Those who first attempted it, found means to fasten great poles in certain places, to which they have tied ropes; and with these they draw up those that are sent thither, and make fast the boats which otherwise would split against the rocks by the first wind.

Nothing but a few mulberry trees grow on the Island, so that they are obliged to send in provisions for the subsistence of the prisoners. They are supplied every month, as is also the garrison kept there; but they are dieted very sparingly, being allowed only a little rice, some roots, and other wretched fare; they hardly afford them a lodging over their heads; and with all these miseries they are obliged to keep a certain number of silk-worms, and to make a certain quantity of stuffs every year.

They who speak of the Sovereign Prince of all Japan, give him the quality of Emperor, inasmuch as all the other lords of the country on whom they bestow the title of King, depend on him and obey him, not only as vassals, but as subjects, since it is in his power to condemn them to death, to deprive them of their dignities, to dispossess them of their territories, and to banish or send them to some island, for very trifling offences.

The Castle of *Jeddo*, the palace of the Emperor's ordinary residence, is nearly two leagues in circumference, fortified with three walls, and as many moats, very deep, and is built of free-stone, but so irregular that it is impossible to assign it any certain figure. Within less than three hundred paces a man must pass through eight or nine gates, not one of them standing opposite to each other; for, coming within the first he must turn on the right hand to go to the second; and having come within that, he turns on the left hand to go to the third, and so on, alternately, till he comes to the last. Just within this gate there is a magazine of arms for three

or four thousand men, on which jet out all the streets, which are fair and broad, having on both sides many magnificent palaces. The gates are secured with large iron bars; and over every gate there is a house wherein two or three hundred soldiers may be lodged. ✓ The Emperor's palace stands in the middle of the Castle, and has belonging to it many apartments, halls, chambers, closets, galleries, gardens, orchards, groves, ponds, rivers, fountains, courts, &c., and several particular houses for his wives and concubines. The ceilings of the halls and chambers are plated with gold and silver, curiously raised and worked, and enriched with a variety of precious stones. The hangings are of the richest silk, flowered with silver and gold, pearl, and other embellishments. In the hall of audience, where the Emperor receives homage or ambassadors, there is a throne of massy gold, beset with large gems of inestimable value. The roof, being lofty, is also plated with gold, richly enamelled with curious figures and landscapes, and supported by stately gilded columns. The gardens behind the apartments are laid out in elegant taste, and are most agreeably diversified and adorned with terraces, canals, fish-ponds, water-works, and other ornaments.

As you come out of the palace, you go into that quarter where the Princes of the blood and Counselors of State live, and thence into another quarter where are the palaces of the Kings and great Lords of Japan, which are gilded both within and without; they are the more sumptuously built on the account that there is a certain emulation amongst them, who shall be at the greatest expense to please the Emperor. In the next quarter to this there live other princes and lords, who are not so powerful as the former, yet have their palaces gilded and so richly furnished, that a man would think at his first coming in, he met with mountains of gold. In this quarter there live some of the wives of the eldest sons of those princes whom the Emperor hath brought up in the sight of the court, as so many hostages of their fathers' fidelity; so that this Castle, though as large as a considerable city, yet is so full of people that the streets can hardly contain them.

When the Emperor goes out of his palace, he either goes on horseback or is carried in a Palanquin, open on all sides, and is accompanied by a great number of lords, who are called the Emperor's *Camarades*. These lords are of great quality, and very rich, yet they do not think it a dishonor to apply themselves to such things as are either necessary or delightful. Some are skilled in music, some in physic; some are excellent at writing or paint-

ing; others study eloquence and the management of affairs. Next to them goes a part of the guard consisting of persons selected from among the children of younger brothers, cousins, or kinsmen of great lords, among whom there are also some natural children of such as either actually are in employments, or may, upon presumption of their birth, pretend thereto. Then follow the ordinary guard, commanded by their colonels and other officers, so disposed of that two or three thousand march before the Emperor and as many after him. Among so many soldiers, there is not one but some trial has been made of his courage, nor any that has not gone through all the necessary exercises, in order to be fit for such a kind of life, and whose countenance and demeanor are not answerable to the employment they are engaged in. They leave a space between them and the Emperor for a great number of other great lords, who are about the Emperor's person, who must needs make an uncommon show among five or six hundred men, all clad in black, some on horseback, some on foot, all marching with such gravity and so orderly that there is not one man to be seen out of his rank, nor a word spoken, that can be heard. The streets are swept and strewed with sand or gravel, and the doors of all the houses kept standing open; yet there is not a person to be seen either in the shops or at the windows. Should any persons be seen in the streets or elsewhere, the guard makes them kneel while the Emperor is passing by.

Once every five years the Emperor goes to Meaco. A whole year is spent in making all things ready for that journey. From the city of Jeddo to that of Meaco, the distance is one hundred and twenty-five leagues, and within every three or four leagues there is a considerable city, able to lodge the whole court. The Emperor has caused to be built between those two places, at an equal distance one from the other, twenty-eight fair houses, of which there are twenty great castles, and in every house there is a retinue, and all things else suitable to a king's court, as gentlemen, guards officers, servants and horses, with provisions necessary for the subsistence of the whole train. They who go with the Emperor from the city of Jeddo, leave him to the care of those whom they find in the first house; these accompany and conduct him to the second, and so on, from one to another, till he comes to the city of Meaco. In his return he observes the same order, being attended from one house to another, till he comes to Jeddo.

The Emperors of Japan build many of these castles, and have them finished in so short a time, that they will have a structure

completed in six months, which in Europe would take as many years. We have an instance of it in the castle which the Emperor had built in the year 1636, in the province of Nicko, four days' journey from the city of Jeddo. It is fortified with a double moat and a double rampier, and both of free-stone ; and it is so spacious, and consists of so many particular palaces, for the grandees of the court, and so many apartments, gardens and fountains for the Emperor himself, that the best architect in Europe would not have finished it in several years ; yet this great building was completed in less than five months—many masons, carpenters, joiners, stone-cutters, gilders, painters, &c., being employed about it.

The Emperor's treasures are so great, that it is impossible to give anything near an exact account of it, inasmuch as the gold and silver is locked up in chests and deposited in the towers of the castle, besides what is in several places up and down the country, where it increases almost to infinity, since the revenue of two months will defray the charges of a whole year's expense.

It is no hard matter for the Emperor of Japan to raise and keep an army on foot, as all his subjects are obliged to bring in and maintain a certain number of soldiers, proportionably to their revenue. He who has a thousand *kockiens*, or four thousand crowns per annum, is obliged to maintain twenty foot and two horse-men. According to this account, the Lord of Firando, (where the Dutch made their first establishment), who has sixty thousand *kockiens* of yearly revenue, was taxed at twelve hundred foot and one hundred and twenty horse, besides the servants, slaves, and whatever else is consequent thereto. By this means, according to the revenues of the lords, which amount to eighteen millions and four hundred thousand *kockiens*, the Emperor of Japan can raise an army of three hundred and sixty-eight thousand foot, and thirty-eight thousand and eight hundred horse, not counting the hundred thousand foot and twenty thousand horse, which he is able to maintain out of his own revenue, and which he keeps as a standing army for the defence of his castles and strong places, and for his guards.

Most of these lords find it no great trouble to make their levies, for there are few of them but ordinarily maintain twice as many soldiers, out of a humor they have to make great shows, especially upon those occasions wherein they expect to exhibit some marks of their courage, or the zeal they have for the service of their prince.

Their cavalry is armed with corselets, but the foot have only head-pieces. The offensive arms of the horse are a sort of fire-

locks, not much longer than our pistols, half-pikes, bows, arrows and cimeters. The foot wear two cimeters, and have muskets, pikes, and nanganets, or half-pikes, and every man has about him a very broad knife. Their companies consist only of fifty soldiers, who are commanded by a captain, a lieutenant, and ten corporals, to wit: a corporal for every five soldiers. Five companies make a body, which is commanded by another officer, and every fifty companies have their colonel.

The Emperor of Japan takes the following course to know every year how many persons there are in his kingdom:—Every quarter of a city or village is divided into cantons, consisting of five houses, which are commanded by a certain officer, who keeps a register or catalogue of all those who die or are born within the five houses under his jurisdiction, and reports the same to his superiors, who give an account thereof to the prince or lord of the province; and these last to two Counselors of State, who are appointed for that purpose.

The Council of State consists of several lords, who have each of them his particular function, excepting only the four chiefest, who are every day punctually at court to give the Emperor an account of affairs. All the rest are so powerful and rich, that some among them have above two millions of yearly revenue, others three or four hundred thousand crowns, others but forty or fifty thousand. They are very reserved in the advice they give the Emperor, to whom they speak not, even of affairs, if they find him not in a good humor to hear them. But none will presume to speak to him twice of the same thing, or renew his entreaties after a refusal. This Council consists of such lords as the Emperor may be the more confident of, as they have commonly received their education at court. These have the management of all public affairs; but with such dependence on the sovereign's pleasure, that they never resolve on anything of themselves, nor speak to the Emperor till he gives them some occasion to do it, having first consulted his eyes and observed his countenance to find what his sentiments are. They always approve what he says, though ever so prejudicial to himself, even to the loss of a whole province; for the least contradiction of him would cost them their fortunes, if not their lives.

The revenues of the lords are very great, and so are their expenses; for there is not one of them but is obliged to live one half of the year at court, and during that time to keep house in the chief city of Jeddo, where he who lives at the highest rate is

most in favor with the Emperor. The first six months in the year, those lords who have their principalities and lordships in the eastern and northern provinces of the kingdom, continue at the court; and the other six months live in the western and southern provinces. At their coming to the court, and departing therefrom, they make very considerable presents to the Emperor, and great entertainments among themselves. Their journeys and their expenses at court, whither some lords bring a retinue of five or six thousand persons, lie very heavy on the richest, and ruin the rest.

Provisions are dear enough in Japan, but at an excessive rate about the court, by reason of the abundance consumed by so great a number of persons of quality. Another way to exhaust their estates, is their magnificence in building. Most of their domestics go in silk, especially their women, and those of their own sex that wait on them; so that there is hardly any lord but spends more than his revenue amounts to. But what helps to ruin them is the order they receive from the Emperor to supply him now and then with men and money to carry on the public buildings, which he does rather to drain the purses of these lords, than out of any necessity obliging him to do so.

The principal lords, when they build a palace, do ordinarily make two gates thereto, one for their own use, and the other for the Emperor's passage into it. The latter is much larger than the former, and made of joiner's work, excellently varnished, carved into branch-work, and gilded. As soon as it is finished, it is covered with boards, to prevent its being injured by the weather, and is not uncovered till near the time the Emperor intends to honor the house with his presence to dine there; and as soon as he has departed therefrom it is shut up and so kept ever after, because that, having served for a passage for the Emperor's sacred person, it is reckoned a profanation if any private person should pass through it after him. It is also to be observed that the Emperor never dines more than once in any house belonging to another man. It requires three whole years to make all things ready for his entertainment. Accordingly he has notice of it three years before, and in the meantime all the furniture of the house is made and marked, also all the plate, with the arms and characters of the Emperor; and after that time they are never more used, but kept very safe, after they have once served the Emperor's person; so that this expense, and that which they are at in the entertainment which the master of the house is obliged to make for the

HABIT OF THE JAPANESE SOLDIERS.





whole court, for three months together, is enough to beggar an ordinary king.

Another thing which lies heavy on these lords, is the presents which the Emperor makes them ; for upon his return from hunting the Crane, a bird, there very highly esteemed, he sends some of those he has taken to his favorites. But this present costs the person who receives it, at least half a year's revenue in feasts, presents, and other public entertainments, which he is obliged to make in acknowledgment of the favor done him by the Emperor, in sending him a bird, taken by a hawk, sent off from his sacred hands.

On a certain time the Lord of Zatumia entertained the Emperor with a dinner in a palace which was then but newly finished ; and he got well rewarded for the expense he had been at, for the Emperor made him a present for his horses, (for so they call the gratifications he makes his favorites), by an addition to his former revenue of two hundred and fifty thousand crowns per annum.

The grandees never select their own wives but receive them from the Emperor's hands ; and it is of her alone who is given by him, that the children are to be born who are to inherit their estates. Accordingly, they look on her and respect her as the person from whom they expect heirs for the propagation of their family, and upon that account are recommended to them by the Emperor. He who expects to have this honor done him, builds a palace purposely for her reception, furnishes it very richly, and allows her a retinue, consisting of a great number of women and maids, to accompany her and wait on her.

Women go abroad but once a year, to give their relations a visit, and then they are seen in the streets with a retinue of thirty, forty, or fifty close palanquins, wherein are carried as many maids of honor, each of them accompanied by their waiting gentlewomen, and other women, marching in a file on both sides of the palanquins, which are varnished over and gilded. All the remainder of the year the women stir not out of their houses, into which there are not any men permitted to enter, save only some of the wives' nearest relations, who sometimes have permission to see them in presence of their husbands. It is the husband's business to make the restraint as little burthensome as possible to them, by allowing them all the diversions and recreations which honest women can take—providing them gardens and parks for walking, ponds for fishing, keeping all sorts of living creatures for their pleasure, and entertaining them every day with music and plays. But they

must expect to end their days in this restraint, and renounce the conversation of men, inasmuch as the least suspicion is unpardonable, and punished with death, as any other manifest crime ; not only in the person of the lady, but also in all about her. Their attendants are commonly some of the handsomest young women in the province, who always stand before their master and mistress with such respect, that they study to answer, laugh, and hold their peace, upon the least sign made them. They are generally divided into bands or companies consisting of sixteen women, who have each a governess over them. They are clothed in silk, flowered, painted, or embroidered, of different colors or liveries. One band is in a red livery, with girdles and head-clothes of a green color ; another, white, with girdles and head-clothes red ; another, yellow, with girdles and head-clothes of a sky color, and so of the rest. Most of the women who are received into the service of these princesses at fifteen or twenty years of age, engage themselves for the remainder of their lives ; but such as are taken into the service while they are yet children, are sometimes afterwards married to gentlemen, soldiers, or others of the menial servants, who have some office about the house, and whose allowances are upon that account augmented. But such as are not married at thirty, must not expect to change their condition otherwise than by being advanced to some more honorable employment among the women.

It is the custom of the country, that women should be instructed betimes not to meddle with any kind of business whatever, inasmuch that they never speak of any such thing to their husbands. These, on the other side, make it their boast that they are endued with such a strength of parts and understanding, as to leave all serious thoughts behind them at their own lodgings, when they leave them to go into the apartment of their wives, where their discourse is altogether of mirth and diversion. If a woman should trouble her husband with the least discourse about business, she would immediately put him out of humor, make him change his countenance, and oblige him to retire, without so much as speaking to her. But this she will be sure to avoid, though out of no more motive than this, that another might not have those enjoyments of him which she, by her imprudence, would deprive herself of ; for they affirm, that a woman is bestowed on man merely to serve and divert him, and to mind the education of his children ; and that herein consists all her duty, and that there are but too many examples of the mischiefs happening through the excessive freedom heretofore allowed to women. The wives in Japan have

the reputation of being extremely faithful to their husbands, and so modest and reserved that none anywhere else come near them.

The King or Prince of the Province of Fingo, hearing that a gentleman of the country had a very handsome woman for his wife, had him dispatched out of the way; and having sent for the widow some days after her husband's death, acquainted her with his desires. She told him, that though she had much reason to be glad, and think herself happy in being honored with the friendship of so great a prince, yet she was resolved to bite off her tongue, and murder herself, if he offered her any violence; but if he would grant her one favor, viz: to spend one month in bewailing her husband, and then give her the liberty to make an entertainment for the relations of the deceased, to take her leave of them, he should find how much she was his servant, and how far she would comply with his wishes. The prince made no objections to do what she desired; and having provided a very great dinner at the place designated by her, all the kindred of the deceased attended, but it was only to be witnesses of the fidelity which she expressed for her husband after his death; for, perceiving the king had become excited by the wine which he had drank, and fondly indulging the hope that he was soon to enjoy what had been promised him, she requested the privilege of withdrawing into an adjoining gallery to take the air; but, as soon as she reached it, she committed suicide by casting herself "head-long down" in the presence of the king and her husband's relations!

The Japanese are generally reserved in their conversation. They are seldom guilty of any obscene or impertinent expressions, and will not so much as talk of marriage, or anything relating thereto, in the presence of young people. The children have a great tenderness and respect for their parents—being persuaded there is no sin more severely punished by the gods, than the disobedience of children. They have also a great veneration for the memory of their parents after their decease; for they religiously observe those days of the month on which their parents departed this world, as fasting days, abstaining from whatever hath had life.

As the Japanese are very severe in restraining their wives and concubines of even the least liberty, so are they excessively cruel in punishing those who are not careful to preserve their honors, or give the least suspicion of their inclinations to be dishonest. Once the Lord of Firando caused three women to be put into so many

chests, through which there were nails struck in on all sides ; one for having prostituted herself to a man, who ripped up his own belly as soon as their familiarity was discovered, and the other two, because they had been privy to their love, and had not acquainted the lord therewith.

There are in Japan an incredible number of Pagods or Mesquites, some of which have fifteen or twenty Priests belonging to them. They are distinguished from the Laicks by having their heads shaved, and also by being clothed in a kind of cassock, made like the frocks worn by many country people ; but upon holidays they substitute a sort of long garments, which they fold up under the left arm like a cloak. Their principal employment is to pray before their gods, and to bury their dead, or at least the ashes of such bodies as have been burnt. They are divided into several sects, and consequently have as many different ways of paying their devotions, especially on the anniversary days of the deceased, which they call *Bom*, on which the priests are employed in praying and singing litanies, and making processions round a chapel set about with wax lights, much after the same manner as is done in some parts of Europe. Their sepulchres are near their pagodes, covered with great stones, two or three feet high, on which they go to pay their devotions and cast flowers or branches of trees, and put into a little pit made in the ground, some fair water and a little rice, which is taken away from thence by the poor. Persons of quality erect a little pillar near their sepulchres, and engrave thereon their names, with a certain elegy which serves for an epitaph.

Their Ecclesiastics are divided into twelve principal sects, of which eleven eat not of anything that has had life, and make a vow of chastity, with an obligation for the strict observance thereof, that if they break it, though in never so small a point, they are put to the most cruel death imaginable ; for the priest who has broken his vow is put into the ground up to the middle of his body, near the highway, and all that pass by, who are not nobly descended, are obliged to give a slight stroke upon his neck with a wooden saw, which being very blunt makes the wretch languish three or four days altogether, before he dies.

The priests of the twelfth sect are not thus restricted—as it is lawful for them to feed on anything that earth or water affords, and also to marry ; and yet this sect, which they call *Icko*, whence the priests whereof it consists, are named *Ickois*, is considered the holiest and most perfect of them all. He who is head of this sect is also supreme head of all the clergy of the country, and is

in so great veneration among his followers, that they do not only carry him in a palanquin, but indeed do him such honors as are almost divine. All the priests depend on the *Dayro*, who still has the same power over the ecclesiastics as he had heretofore, jointly, with the secular power. Only such Pagods as belong to these last have a settled revenue, and enjoy many privileges and immunities granted them by the Emperors. All the other Pagods are maintained by what is given them, either by way of alms or the gratification that they get from those who employ them about prayers for the dead, wherein the main part of the exercise of their religion consists.

Some among them believe that the soul is immortal ; that the body is reduced to its first principle, and becomes dust and ashes ; that the spirit is either raised to eternal joy, or condemned to an endless grief ; and that at its return into this world, it shall find good or evil, according to what it had done during this life. Others make no distinction between the souls of men and those of beasts ; and as they have no knowledge of the creation of the world, so are they ignorant that there is a time appointed for its dissolution.

Most of their houses are built of wood, slightly enough, as the country is very much subject to earthquakes. They are all raised three or four feet from the ground, boarded and matted, and very handsome within, especially those rooms in which they receive visitors. They are, for the most part, but one story high, in which they live, and the rest serve for corn-lofts. They have places distinct from their houses, where they keep their merchandizes and whatever else they most esteem. Their houses are so apt to take fire, that they are compelled for self-preservation, to have vats full of water, always ready against such accidents.

The houses of gentlemen and soldiers are divided into two partitions—one is taken up by the wife, who is never seen, and the other by the husband, who has his chambers and halls for the reception of his friends and his business. The wives of citizens and merchants appear in the shops, and have a care of the house ; but they are treated with so much respect that none durst let fall a free or equivocal expression in their presence ; nay, a licentious one is considered criminal. Instead of tapestry, they have a kind of scenes or shutters, which serve them also for pictures, with which they cover the closures with paper, painted and gilded, and so neatly pasted on, that the whole piece seems to consist but of one sheet. These shutters are made of very thin boards, and

one into another, so that two or three small chambers can in a few moments make a very fine hall. All these little rooms make a kind of gallery, which serves equally for both the apartments of the husband and wife, and leads to a common door to go into the garden, which door is ordinarily opposite to the hall windows. In the midst of the room there usually stands a cabinet, on which they set a pot of flowers, which are there to be had during the whole year. They are very curious about their gardens, and make them as pleasant as may be, with groves, fountains, orchards, and especially one kind of tree, which is as green in winter as in summer.

There is not much household stuff to be seen in their houses, as they bestow on their wives the trunks and cabinets of lacque, their rich tapestry, and the like, or they store them into some private rooms, into which they admit only their most intimate friends.

They are civil, and entertain such as visit them with great compliments. Persons of quality desire those who come to see them to be seated, presenting them with tobacco and tsia. If the master of the house has a particular esteem for the friend who visits him, he will treat him with wine, which is brought in a varnished cup; and it is considered impoliteness in him to whom this honor is done, to refuse it. They are not so reserved but that sometimes they will take a little more than they are well able to carry away; but seldom to that height as to quarrel or to do aught whereof they may repent the next day; for the perpetual apprehension they have of the unavoidable death that would follow, keeps them in fear.

In cities and upon the highways there are inns for the entertainment of travelers and passengers, but besides these there is not a tippling-house or cook-shop in all Japan; for though they are great lovers of good cheer and company-keeping, yet they have not any public places for that purpose, but they meet at one another's houses, and there spend the time in good fellowship and drinking, and have a kind of music, which is not very harmonious. They have but few musical instruments, and that most used among them and which they are most taken with, is a kind of lute, the belly of which is above a foot square, with a long and narrow neck, being made only for four strings which are usually of silk, and struck with a peg of ivory about the size of a man's finger. They sing to it, but the voice is as unharmonious as the sound of the instrument.

Their wine is made of rice. After putting sugar or honey in it

it is called *Moursack* or *Saltse*. It is a kind of mead rather than wine ; yet it is as strong as the best sack, and makes a man drunk much sooner.

Tsia is a kind of The or Tea ; but the plant is more delicate, and more highly esteemed than that of *The*. Persons of quality keep it very carefully in earthen pots, well stopped and luted. But the Japanese prepare it quite differently from the Europeans ; for, instead of infusing it into warm water, they beat it as small as powder, and take of it as much as will lie on the point of a knife, and put it into a dish of porcelain or earth, full of seething water, in which they stir it till the water is all green, and then drink it as hot as they can endure it. It is good and excellent after a debauch. There is nothing that allays the vapors and settles the stomach better than this herb. The pots used for making this kind of drink are the most precious of any of their household stuff, as it is well known that there have been tea-pots made which cost between six and seven pounds sterling.

Their marriages are made only by relations who have some superiority over those who contract them. The father and mother, and for want of them, others of the kindred, find out the party, and propose the alliance ; so that the young couple know nothing of what is done, and never see one another till the marriage is to be consummated.

They are very inquisitive and curious about the age of the bride and bridegroom, that there may be little or no disparity between them in that respect. The husband accepts of neither portion nor present with his wife ; but on his side the case is quite different, for, when the nuptials are solemnized, you will generally meet with carriages in his retinue plentifully loaded with provisions and presents for his wife's relations. We have nothing that bears any resemblance to this custom but the grant of a certain sum, by way of jointure, which the intended husband obliges himself beforehand to allow his intended bride, in case the marriage takes effect. The nuptial ceremony is thus performed :—The bridegroom and bride go out of town by two different ways, with their respective retinues, and meet by appointment at the foot of a certain hill. In that of the former, besides his friends and relations, &c., are the carriages before-mentioned. Having arrived at the hill, which they ascend to the summit by a pair of stairs made for the purpose, they enter a tent, and seat themselves, one on the one side and the other on the other, like plenipotentiaries assembled together at a congress of peace. The parents of both parties place themselves

behind the bride, and a band of music range themselves behind the bridegroom, but all without the verge of the tent: Both their retinues stay below at the foot of the hill. The bridegroom and bride, each with a flambeau, then present themselves under the tent before the God of Marriage, who is placed upon an altar, having the head of a dog, which is a lively emblem of the mutual fidelity requisite in a state of wedlock. The string in his hands is another symbol of the force and obligation of its bands. Near the god, and between the two parties, stands a Bonze, whose office it is to perform the marriage ceremony. There are several lighted lamps at a small distance from the tent; at one of which the bride lights the flambeau, which she holds in her hand, pronouncing at the same time a form of words, which are dictated to her by the Bonze. After this, the bridegroom lights his taper or flambeau by that of his intended bride. This part of the ceremony is accompanied with loud acclamations of joy and the congratulations of all the friends and relations present. At the same time the Bonze dismisses them with his benediction, and their retinue make a large bonfire at the foot of the hill, in which are thrown all the toys and play-things which the young bride amused herself with in her virgin state. Others place a distaff and some flax before her, to intimate that from thence-forward she must apply herself to the prudent management of her family affairs. The ceremony concludes with the solemn sacrifice of two oxen to the God of Marriage. After this the new-married couple return with their retinues, and the bride is conducted to her husband's house, where she finds every room in the most exact order, and embellished in the gayest manner. The pavements and the threshold are strewn with flowers and greens, whilst flags and streamers on the house-top seem to promise nothing but one continued scene of delight.

The Japanese are very tender and indulgent in the education of their children; and though they have an absolute and unlimited authority of life and death over them, yet they very seldom act the tyrant, or treat them with the least inhumanity. They endeavor to inspire them with the love of glory, which is their darling passion, and take peculiar care not to thwart the bias of their natural inclinations. As the ambition to procure honor and esteem, and the dread of losing their reputation, is conspicuous, even in their infancy, it is no difficult task to inspire them with uncommon courage and resolution, with generous and disinterested principles; and on the contrary, to imprint on their minds a lively detestation and abhorrence of particular vices, as base and contemptible.

They look down therefore on avarice, excessive gaming, and theft, with an eye of generous disdain. He who is guilty of the last, though the offence prove never so trivial, is sure to die without redemption; nay, the injured party may do himself justice, and murder the pilferer taken in the act.

The Japanese merchants are so fair and honest in all their transactions that in case they receive from those they deal with more than their just due, or the stated price of their commodities, they will return the surplus. It is reasonable to suppose, that these conscientious Pagans are seldom or never worth millions, as some of the Christians are. There is another thing which is very remarkable; viz., that poverty is neither the object of shame or contempt at Japan.

We shall not expatiate on the obedience which children pay their parents; on the equanimity and fortitude of the Japanese under misfortunes; or their patience under afflictions, &c. Notwithstanding these virtues are so conspicuous in the Japanese, they are haughty and imperious, fawning and hypocritical, full of resentment and revenge, malicious to the last degree, savage and inhuman toward those who seem to treat them with the least coldness or disrespect.

They have academies and universities for the instruction of their youth in the arts and sciences. The Lizard is their Emblem of Wisdom, under which venerable form they adore the deity who presides over learning. The lizard, however, has no statues or altars erected to its honor.

The Sovereign of Japan is absolute and independent, and his power and authority unlimited, to which his subjects show a passive obedience. He looks on all remonstrances as acts of disloyalty, and consequently never hearkens to them except with the greatest reluctance. On the contrary, the prospect of advancement to the most important posts in the government, renders the nobility themselves very tractable and submissive. They make it their principal study to pry into the secret thoughts and inclinations of their sovereign, in order to ingratiate themselves in his favor, and answer in all respects the will and pleasure of this terrestrial deity. The vice-roys and tributary princes, in imitation of their great monarch, make all their dependents feel the weight of their despotic power, and resemble those rivulets which, as they glide along, overflow their banks with the same rapidity as larger rivers. The Emperor is political enough to engage them in the most difficult and expensive enterprises. They are far more un-

happy than the populace, who are unknown to and beneath the notice of their sovereign, since they are obliged to submit to such measures as are almost insupportable, and are every day exposed to the wayward and capricious humors of their lord and master. If the misdemeanors of any one of them happen to be punished with death, each individual of his family, how distant soever the relation may be, falls a victim at once with him, to his sovereign's resentment. One method which these grandees take to ingratiate themselves with their Prince, consists in erecting edifices with all the beauty and magnificence imaginable. We are assured that their slaves are contented to be buried alive under the foundations--the Japanese being so weak as to imagine, that such walls as are erected on human bodies, are forever secured from all fatal disasters.

On New Year's Day all the princes, as well secular as ecclesiastic; that is to say, the superior of the Bonzes, and in short, all the religious orders in general, wait on the Emperor in a body, to pay him fresh instances of their submission and obedience, and renew their oaths of allegiance.

When a person dies at Nangascke, they produce witnesses to justify that the party was not a Christian at the time of his decease, nay, they examine the corpse with the utmost precaution, in order to be convinced that there is no mark of Christianity about it, or of any punishment inflicted on that account; after which, they draw up a certificate in favor of the deceased.

Amidas is the god of departed souls. They hold that there is a *Limbo* for little children, and that a God or Divine Judge presides over it, and that it is situated on a lake, which they call *Fekone*, in the road to Jeddo. All children who die before they attain the age of seven years, enter immediately into this *Limbo*, and are there tormented till the liberal contributions of such as are charitably disposed, obtain of the mendicant Bonzes those effusions of the heart, those effectual fervent prayers, which assuage the torments of sinners in the other world. On the banks of this lake they erect little chapels, all composed of wood, in which reside some particular priests, who chant the *Namanda* in a very disconsolate tone, mutter over a few prayers, and receive the benevolence of all those who travel that way. As a grateful acknowledgment of their favors they give them several papers, with the names of their gods written upon them, as also some of their most heinous sins. Such travelers as are a little scrupulous, as well as all devout pilgrims, receive these spiritual favors with their heads un

covered, carry them with all the respect imaginable to the brink of the lake, and throw them into it, having first tied a stone to them that they may be the better assured of their going directly down to Limbo. This precaution is so much the more necessary, as the ease and relief of souls entirely depend upon it; for they receive comfort and consolation gradually as the water obliterates or wears away the names and characters which are written on these papers. The Bonzes point out the very spot on which these poor children suffer; nay, even distinguish it by a heap of stones, disposed in the form of a pyramid.

There is a little temple called Fakone, adjacent to the chapels before-mentioned, remarkable for its numerous sacred relics. There they produce the sabres of their heroic Camis, still dyed with the blood of those whom they had slain in battle; the vestments which were heretofore worn by an angel, and which supplied the place of wings, and the comb of Baritomo, who was their first secular Emperor. These, however, are not the only relics which they boast of at Japan—there are abundance to be met with in several other temples, and all of them are generally preserved with the utmost strictness and precaution. As the saints of this empire are, for the most part, more illustrious warriors than those of other nations, there are amongst the relics of Japan a large quantity of sabres, swords and cimeters, which were made use of in their military expeditions.

The Japanese burn their dead. If the deceased be a person of distinction, his friends and relations, dressed all in mourning, repair to the place appointed for the burning of the corpse, about an hour before the funeral procession. The women are all veiled. A superior Bonze, attended by thirty of his own order, all dressed in their ceremonial habits, march in the front. Their dress consists of a linen shirt, with a black cloak over it, and a dark-brown vestment over that. Each of them carries a taper in his hand. After them come two hundred Bonzes more, who either sing or invoke, as loud as they are able, the Deity to whom the deceased in his life-time was peculiarly devoted. Then follow a considerable number of inferior fellows, who are hired to carry at their pike's end, several baskets full of papers, cut in various forms and painted in divers colors, which flutter in the air more or less, according to the motion of their pikes, and denote that the deceased is safely arrived at the mansions of everlasting bliss. After them come eight young Bonzes, divided into two bands, carrying long canes in their hands, with long streamers at

the end of them ; on each of which the name of some particular Deity is inscribed. Then other Bonzes follow them, with lighted lanterns, embellished with several hieroglyphic figures. These last are attended by two young men, dressed in brown colored clothes, who carry unlighted tapers. Several other persons, likewise dressed in brown, with black leathern caps on their heads, neatly varnished, and on which is incised the name of their idol, follow all these Bonzes. After this first train comes the deceased carried by four men, seated in his coffin, with his head inclining somewhat forward, and his hands closed, as in a praying posture. The corpse is dressed in white, having a paper robe over it, composed of the leaves of a book, wherein are described the actions of the god to whom the deceased was in his life-time most devoted. The children of the deceased surround the corpse ; the youngest carries a lighted pine taper in his hand, with which it is his peculiar province to set fire to the funeral-pile. The populace, who also wear leathern caps, bring up the rear of this solemn procession.

This is the order in which they march out of the city to the place where the funeral-pile is erected, which is surrounded with four walls covered with white cloth, the four gates only excepted, through which they are to enter. These gates front the four cardinal points of the compass. They dig a deep grave in the middle, which is filled with wood ; and on each side place a table, covered with all manner of provisions. On one of them stands a little chafing-dish, like a copper, full of live coals and sweet-wood. As soon as the corpse is brought to the brink of the grave, they fasten a cord to the coffin, which is made like a little bed for the deceased to lie on. After they have carried the little bed in form thrice round the grave, they lay it on the funeral-pile, whilst the Bonzes and relations of the deceased, call incessantly on the name of his tutelary idol. After this, the superior Bonze, that is, he that led up the van of the procession, walks three times round the corpse, with his lighted taper, waving it three times over his head, and pronouncing some mystical words, the meaning of which the assistants themselves are perfect strangers to. This last action, some say, denotes that the soul exists from all eternity, and will never cease to be ; but this emblem seems forced, and very obscure. After this, he throws away his taper, and two of the nearest relations to the deceased taking it up, wave it thrice over the corpse, and then toss it into the grave, into which has been poured a considerable quantity of oils, perfumes, and aromatic drugs.

During the time that the body is consuming in the flames, the children or nearest relations of the deceased, advance toward the censer standing upon the table, put perfumes into it, and then worship and adore it. This ceremony over, the friends and relations of the deceased withdraw, leaving none but the populace and the poor behind them, who either eat or carry home the entertainment provided for the deceased. The day following the children, relations and friends, repair to the grave again, in order to collect the bones and ashes of the deceased, which they carefully deposit in a vermilion urn, and cover it with a rich veil. The Bonzes also go thither again, to renew their prayers for seven days together. The next day they convey the urn to a proper place, where they inter it, fixing a brass plate or a stone over it, whereon are engraved both the name of the deceased and the idol he adored. These sepulchral monuments, as there are no stated rules relating to them, are made in various forms, according to the direction of the survivors, and embellished either with some Japanese compartments or other decorations in *basso relievo*. They engrave likewise, on marble pillars, the most heroic achievements of the deceased, his public employments, and the day of his nativity and decease. A marble statue of the deceased is also frequently erected in the same place. The hero whom they commemorate is represented with his legs across under his robe, according to the Japanese fashion, and his hands closed in a praying posture. If the statue represents a lady, her hands, on the contrary, are open and extended, and her head somewhat inclined toward one shoulder. These sepulchral monuments are frequently strewed with flowers, and those who visit them bring with them an elegant collation for the deceased.

They suppose two Deities to be the guardians of the dead, who preside over everything that relates to them. One of these they represent with four faces. In one of his hands he holds a sceptre, with a sun upon the point of it. This emblem, in all probability, denotes the conduct of Divine Providence. The hand immediately below that which holds the sceptre, (for this idol has four hands as well as four faces,) holds a kind of wand, and the other a censer or pot, full of perfumes. The Deity thus represented, is supposed to be the guardian of the souls of old people and such as have been married. They give him the name *Janus*. The other, whom they call *Xignam*, they suppose to be the guardian of the souls of little children, and all such as are not arrived to years of maturity.

The Deity whom the Japanese suppose to preside over the souls

of little children, and all who have not arrived to maturity, they represent young and fair, with four arms—in one he holds an infant, in another a serpent, in the other a sabre, and in the other a ring full of knots. His robe is embellished all over with stars, and there is a parrot always placed on one side of him.

Once a year they celebrate a mortuary festival, which consists in visiting the sepulchres of the dead, and carrying provisions with them for their entertainment. This festival lasts two days. Every house is illuminated, whilst the people flock out of the city for this purpose during the evening. There, if we may credit what they assert, they have familiar intercourse with the dead, congratulate them on their happy return to this world, and are overjoyed to see them again. Their compliments thus paid, they invite them to an elegant entertainment. Soon after they request the favor of them to take a walk into the city. "We will go before you," say they to their deceased friends, "to make all the preparations that are requisite for your commodious reception, and to pay you those honors and testimonies of respect which are due to such worthy guests." Some short time after the dead prepare accordingly for their march, and the living flock out of the city with lighted tapers to meet them, and conduct them into town. But the two days appointed for the festival being expired, they shower down a deluge of stones over the city, in order to oblige the dead to withdraw to their respective tombs; for should but one of them by any accident stay behind, it would be looked upon as a public misfortune.

The Japanese have not the way of keeping accounts as the merchants in other countries have; but they can count with certain little bowls, which they thread upon little sticks on a square board, as fast as our ablest accountants by all the rules of arithmetic. They have many books, and several large libraries.

The *Dayro*, who is the Pope of Japan, is the person who keeps a memorial of whatever passes, and writes the chronicle of the country. Only himself, the lords and ladies descended from him, and the lords and gentlemen of his house, numbering about eight hundred, have the privilege of writing books. These only have all the learning among themselves, and are so proud of it, that the advantages derived from it, are equal to those of their birth, which is thought more noble than that of the Emperor. Thence it comes, that they slight all others so far that they shun their conversation, live in a quarter of the city distinct from the rest, and will have no communication with the ignorant.

The *Dayro* has the title of *Tin-sin*, the signification of which

is no less than the Son of Heaven. His person is looked upon as sacred. He is never permitted to touch the ground with his feet, as being a derogation from his dignity to walk; and for that reason, whenever he appears in public, his guards carry him upon their shoulders. Once every five years the Emperor goes to Meaco, where the Dayro resides, to do him reverence. The ceremonies of the interview between him and the Dayro are exceedingly magnificent. One of the Directors of the Dutch commerce in Japan gives the following account of the procession of one of these interviews, of which he was an eye-witness:—

“The streets were railed in on both sides, from the Dayro’s palace to the Emperor’s, having files of soldiers all along, and the middle of the street strewed with white sand, all laid so even that nothing should retard the procession or disturb its order. These soldiers, who were part of the Dayro’s guards and part of the Emperor’s, were all clad in white, having on their heads helmets of black lacque, by their sides two cimeters, and in their hands a nanganet, or Japanese pike.

“The first appearance was that of a great number of the domestics of these two Princes, going to and fro, as also that of several porters or sedan-men, who carried, in great square chests, which were of black lacque and gilded, the baggage of the Dayro to the Emperor’s palace.

“Then followed, in forty-six palanquins, (each of them carried by four men,) four maids of honor belonging to the Dayro’s wives, who went in that equipage to the Emperor’s palace. The palanquins were of a fine white wood, painted with green, garnished with brass plates, very neatly made, and five or six feet high.

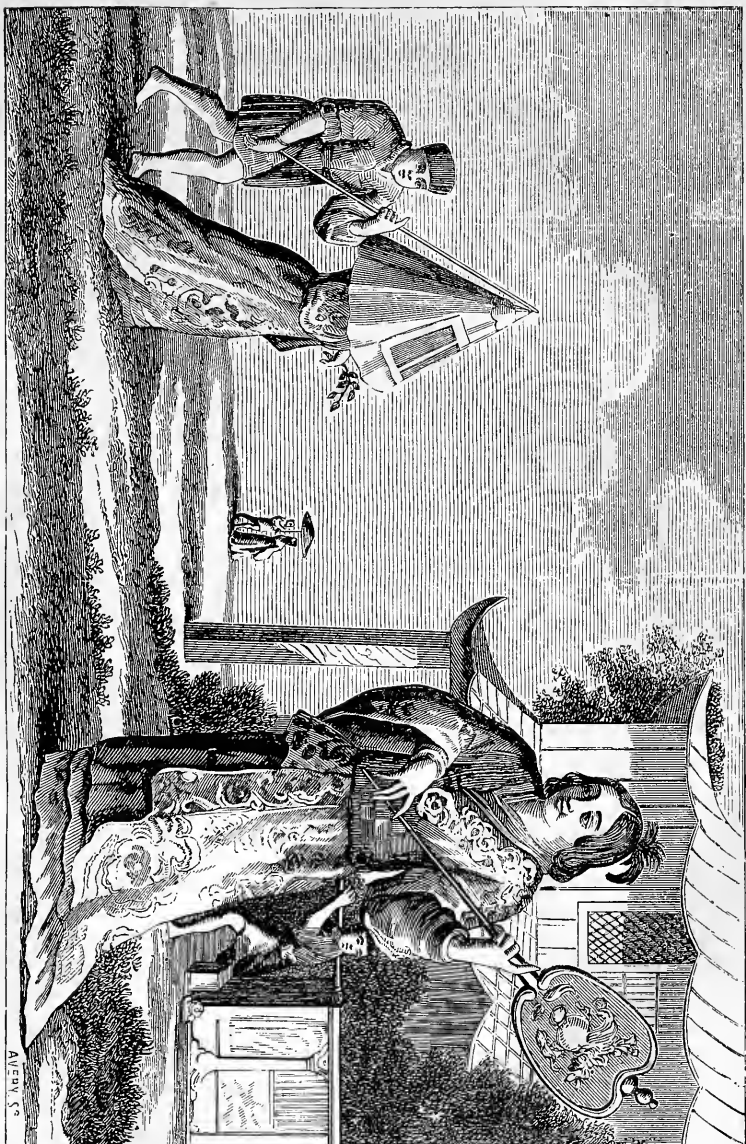
“After them there came twenty-one other palanquins of one kind, which they call *Norrimones*, varnished with black and gilded.

“Next them there came twenty-seven other *Norrimones*, of the same size with the preceding, but made with wickets and windows, for as many lords of the Dayro’s retinue, who were carried in them to the Emperor’s palace, having every one before him a gilt umbrello, covered with very fine cloth. They had about them an hundred and eight pages, clad in white, and behind them twenty-four gentlemen, armed as if they were ready to engage in a battle. These had on their heads a kind of bonnet made of black lacque, with a little plume of feathers of the same color, and under their *Japanesses* they had long and narrow breeches of satin, of several colors, embroidered with gold and silver, with buskins varnished

with black, and gilded at the extremities. By their sides they had cimeters, the hilts of which were gilded, and bows and arrows at their waist, and over their shoulders scarfs richly embroidered, the ends of which hung down on the cruppers of their horses. They were all the handsomest persons that could be seen. Their saddles were varnished over and gilded, the seats embroidered and covered with tiger's and lynx's skins; their trappings were of crimson silk, twisted, and the horses had their manes tied up with gold and silver thread; and they had on the breast and crupper a kind of net-work of twisted crimson silk, and instead of shoes their hoofs were surrounded with plain crimson silk. Every horse was led by two lackies, and two other lackies carried two great umbrelloes, covered with a very fine and transparent cloth, and upon that a covering of scarlet fringed with gold. Another lackey carried a nanganet, or pike, the top of which was also covered with a piece of red and black cloth. Every horseman had eight pages clad in white, and armed with two cimeters, according to the mode of the country.

"This body of horse served for a guard for the three chiefest of the Dayro's wives, who followed it in three coaches, which were at least twenty or twenty-five feet in height, ten or twelve in length, and five or six in breadth, having on each side three, and in front two windows, with embroidered curtains. Before and behind they were made like the front of a house, as was also the door at which they went in, which was made behind at the back. The wheels were of iron, and the coach was varnished all over with black, so that the wheels might be seen turning as it were in a looking-glass. The roofs of them, which were built archwise, had drawn thereon the Dayro's arms, within a great circle of gold. The pillars, as also the inside of the coach, was enriched with figures of beaten gold and mother-of-pearl, and all the extremities were garnished with gold. Two great black bufflers, covered with a net-work of crimson silk, drew each of them, and they were guided by four halberdeers clad in white. Every coach was valued at seventy thousand *taels*, which amount to twenty thousand pounds sterling. These coaches had also their foot-guard, and many pages marching on both sides of them.

"Twenty-three of the chiefest servants belonging to these ladies were carried next to them, in as many black Norrimones adorned with brass plates, having a halberdeer marching before each of them, carrying an umbrello, on each side two pages, and behind them sixty-eight gentlemen of the Dayro's, clad and armed like those



A JAPANESE LADY OF QUALITY.



mentioned before. These marched abreast, and were followed by a great number of pages, halberdeers, and slaves.

"After them there were carried two gilt stools, with plates of gold at the extremities; a great firework; a great and very rich sea-compass; two great golden candlesticks, two pillars of ebony; three cabinets of ebony, garnished with gold plates; four other cabinets, larger and richer than the three preceding ones; two great gold basins, carved; a pair of slippers, varnished.

"After these, there followed in two coaches of the same kind as the three first, the Emperor and his Empress, having before them an hundred and sixty gentlemen, armed with two cimeters and a nanganet, serving for a particular guard about their Majesties' persons. These guards are called *Sambreys*, and are chosen out of the most valiant and most active persons in the kingdom. Immediately before the coaches there marched four men with umbrelloes, four others with great iron rods to make way, two light horses magnificently covered, and with very rich trappings, accompanied each of them by eight men, armed with bows and arrows, and two great pikes.

"The Emperor's brethren followed next on horseback, accompanied by all the lords of Japan, who were also on horseback, all armed, and sumptuously clad, an hundred and sixty-four in number. These marched all in a file, each of them having a long train of pages, lackies, halberdeers, guards, and slaves. The other lords, among whom were Ouwaydonne and Woutadonne, the chiefest of the Emperor's council, marched two abreast, he of the greater quality taking the left hand, which among them is accounted the most honorable.

"After them marched four hundred of the guards of the body, in the same order, in white liveries.

"Next them, in six fair coaches, came the Dayro's concubines; but these coaches were not as large as the former, and each of them were drawn by a single buffler.

"Then followed sixty-eight gentlemen on horseback, attended by a great number of lackies and slaves.

"The Dayro's secretary, accompanied by thirty-seven gentlemen on horseback, followed next in a coach, and immediately preceded forty-six lords of the Dayro's house, who were carried in norrimones, fifteen of which were of ebony, beautified with ivory; thirteen varnished with black and gilded, and the other eighteen were only varnished with black. There were carried after them forty-six umbrelloes suitable to their norrimones.

"Then followed the Dayro's music, which consisted of fifty-four gentlemen, very oddly but very richly clad, who played on their instruments, which were only tabors, trimbrels, copper basins, bells, and the kind of lute spoken of before, which was not heard by reason of the confused noise of the rest.

"Yet this was a kind of music delightful to the Dayro, who immediately followed it. He sat in a little wooden structure, made like a sedan-chair, but much larger; it being about seven or eight feet high, and as many in diameter, having windows on all sides, with embroidered curtains. The roof of that little structure was arched, and had in the midst, upon a great button, a cock of massy gold, with his wings spread, in a field of azure, with several stars of beaten gold about the sun and moon, which appeared there with a lustre resembling nearly the natural. This machine was carried by fifty gentlemen of the Dayro's retinue, all clad in white, with bonnets on their heads. Forty other gentlemen went before it, and represented the guard for the Dayro's person. These were clad after a particular fashion, much like that of the ancient Romans, each of them carrying a gilt nanganet. The captain of the guard marched alone on horseback, behind the Dayro's chair, armed with a target stuck through with several arrows, and had carried after him forty umbrelloes for the guards.

"Next were carried thirteen varnished chests, and at the close of the procession came four hundred soldiers, clad in white, who marched six abreast."

This ceremony took up the whole day. The Dayro staid three days at the Emperor's palace, who, with his brethren, waited on him in person, during that time. There were brought to his table, at every meal, an hundred and fourteen dishes of meat.

The Emperor's presents to him were:—Two hundred marks of gold; an hundred garments; two great silver pots full of honey; five catties of the wood of *calambac*; two hundred red pieces of crimson serge; five pots of silver, full of musk, and five excellent horses, with very rich trappings.

The young Emperor gave him three thousand pieces of silver, amounting each to two hundred and ninety pounds; two fair cimeters, set with gold; two hundred rich garments, after the Japanese fashion; three hundred pieces of satin; a piece of *calambac* wood, three ells and a half in length, and above two feet thick; five great vessels of silver full of musk, and ten excellent horses, with rich trappings.

Every dish served up at the Dayro's table, and every plate laid

upon it, must be perfectly new. By the established rules of their ceremonial, every implement, of whatever kind or nature once used at his table, must never be brought before him again, nay, must be perfectly destroyed and broke to pieces; for the superstitious Japanese are of opinion that if a layman should, through inadvertency, eat off a plate that had served at his highness's table, he would be immediately tormented with a sore mouth and an inflammation in his throat. So likewise should a layman presume to put on any vestment whatever belonging to the Dayro, without express orders from the Emperor, his body (say they) would be infallibly bloated, like one that had been poisoned.

As soon as the throne of the Dayro happens to be vacant, they elect a successor, without the least regard either to age or sex; but they observe, with the utmost exactness, proximity of blood, inso-much that sometimes an infant is established on the throne, and sometimes the widow and relict of the deceased Monarch. In case there are several candidates for the throne, and the right of primogeniture appears dubious and difficult to be decided, then each reigns alternately so many years, in proportion to their respective titles to this impotent royalty; for it may properly be called so, since, (notwithstanding the religious adoration, or something nearly allied to it, which is paid to the Dayro,) his dignity is without authority, and must never presume to exert itself without the Emperor's approbation. He is a Pope, and is infallible with respect to the people; but his infallibility ceases whenever it is repugnant to the interest of the secular Monarch. And ought we to imagine that there is anything fantastical or extravagant in all this? No, doubtless; for if we will but observe the transactions of other courts, we shall find that infallibility depends there also on some sacred college or some particular political views, &c.

Sometimes the Dayro abdicates his crown to promote his children; and in that case, if he has a numerous issue, he has the pleasure to witness some part of their reigns before he dies. Whatever revolutions happen in the Dayro's court, they are attended with no manner of bustle or confusion, to prevent, in all probability, the populace from being concerned in them; for let his dignity be what it may, this much is certain, that all the application and interest imaginable are made to procure it; and the candidates have often been so sanguine as to create civil wars thereupon, and maintain their several pretensions by force of arms.

The city of Meaco, and the places within its jurisdiction, are all

the dominions that belong to the Dayro. It is true, he has the disposal, by the Emperor's permission, of all the titles of honor and dignity which are conferred on persons who are advanced to the highest and most important posts, by virtue of their merits, interests, or extraction. He also receives several valuable presents from the tributary Princes and Viceroys of the Provinces, either out of a religious regard, or to secure his favor; nay, it is further asserted, that he annually receives from these princes a kind of embassy of submission, and that they frequently appear in person to do him homage. The superstitious idea which the populace entertain of him, obliges the Dayro to expend the best part of his revenues in the support and maintenance of his grandeur and sacred character. Everything that relates to him is very pompous and magnificent. His nuptials, the laying-in of his empress, the birth and education of his heir-apparent, and the choice of a proper nurse for him, require a number of ceremonies, and are more pompous and magnificent than the most lively imagination can conceive. He has twelve wives. She who bears him the first son or daughter is styled the Empress. The Dayro generally wears a black tunic, under a scarlet robe, with a large veil over it, made something like our crape, the fringes whereof fall over his hands; and upon his head he has a cap embellished with divers tufts or tassels. All his court distinguish themselves by their dress from the laity.

The number of ecclesiastics belonging to Meaco amounts to fifty-two thousand, and the number of temples to nearly six thousand. These temples are generally built on high places; and particular care is taken to erect them as distant as possible from such places as are exposed to any manner of filth whatever; in this particular they are much more careful than Christians. Besides the agreeable prospect which naturally attends a high situation, their temples are always built near some purling stream and shady grotto. The priests assert that the gods take delight in a gay situation. They have not always idols in their temples; when they have, they are placed on an altar in the centre of the temple. The idol has a large sconce full of perfumed candles, always standing before it. They build their temples, or, as they call them, *Mias*, which signify the habitations of their *Camis*, or immortal soul, of the choicest fir-trees. A pleasant spacious walk leads up to them, and at the entrance of them there is a handsome gate, on which the name of the god to whom the temple of *Mia* is consecrated, is written in large characters of gold. This walk leads up to the

temple, which is nearly no more than a mean wooden edifice, built very low, and choked up, as it were, with the numerous trees and bushes surrounding it. There is nothing to be seen in these Mias but a looking-glass, which, according to their notion, is an hieroglyphic of the Deity, and some white paper cut in several forms, intended as an emblem of purity of heart. The doors are likewise embellished with white paper. When any one comes to pay his devotions to the idol, he never presumes to enter into the temple, but stands without; and whilst saying his prayers, looks only into it through a lattice-window.

The Souls or Genii, which are adored in these Mias, and which are generally called Cami, are likewise called *Sin* and *Fotogi*.

The highways and squares in Japan are always honored with the presence of some idol, which is erected either with a view to kindle devotion in the souls of travelers, or with an intent only to protect and support the place. There are idols also erected near the bridges and around the temples, chapels and convents. The people purchase either the pictures or images of these idols. The former are generally drawn on a sheet or half a sheet of paper, which are pasted like bills or advertisements upon the gates of their cities, and other public buildings, or on posts at the corner of their bridges or streets. The people, however, are not obliged, as they pass them, to prostrate themselves, or bow the knee before them. They have generally likewise an image of their domestic and tutelary gods before the doors of their houses. *Giwon* is the particular idol which is most commonly represented by these images. They call him also *God fu-ten oo*—the literal signification of which is, “The Prince of the Heavens, with the Head of an Ox.” The Japanese ascribe to him the power of protecting them from all distempers, particularly the small-pox, and other casualties incident to mankind. Others, still more superstitious, or, rather more, whimsical and extravagant, imagine that they shall be always healthy and happy, provided the doors of their apartments are but decorated with the horrid figure of a savage of Jesso, who is hairy all over, and armed with a cutlass, which he holds in both his hands, and with which, according to their notion, this savage denies admittance to all casualties and distempers whatsoever. Sometimes the door is secured by a monstrous head of some devil, or the tremendous head of a dragon. The last custom is likewise observed amongst the Chinese. Sometimes they content themselves with adorning the door with a festoon, composed of boughs of some particular trees, or with a plant called *liverwort*. In sh-

they frequently place their protectors over the doors of their apartments ; and it is highly probable, that throughout the whole, there is a great conformity to the amulets of the ancients, and the talismans of the Arabians.

All the gods of Japan are represented in gigantic monstrous forms, sitting on the flower of a plant, which the botanists call *nymphæ*, and the Japanese, *tarate*. The form and attitude of their gods, and their Seat, if the flower may be properly called so, in which they are represented, are, for the most part, the very same amongst all the idolatrous Indians, and their neighbors. These idols are all gilded, and their heads encircled with rays, like other saints, or with a crown, a garland, or a kind of mitre, or else with a cap or hat, made in the Chinese fashion.

Amidas, who is sometimes called *Omyto*, is the god and guardian of the souls of the Japanese, who preserves them and saves them from those punishments which by their sins and iniquities they have deserved. It is to this god the devotees say their *Namanda*, —a short ejaculatory prayer, consisting of three words only, signifying—“Ever blessed Amidas, have mercy on us.” He is represented upon an altar, and mounted on a horse with seven heads, which are hieroglyphics of seven thousand ages, each head representing one thousand. Amidas is represented with a dog’s head instead of a human face. He holds in his hand a gold ring or circle, which he bites. This may be said to bear a very near affinity to the Egyptian circle, which was looked upon as the Emblem of Time. Amidas is dressed in a very rich robe, adorned with pearls and precious stones. He is intended more immediately than any other to represent the Supreme Being. Amidas, who is the supposed protector of their souls, and their saviour, is revered after a very singular and, as they think, meritorious manner, by some particular devotees, who voluntarily sacrifice their lives in honor to this idol, and drown themselves in his presence. This act of devotion is performed in divers ways. Frequently despair, incurable distempers, and the torments of poverty, prevail on the Japanese to throw themselves headlong into the water, in honor of Amidas, under the color and disguise of devotion ; but, however that be, the ceremony consists principally in entering a little boat, generally gilded, and adorned with several silken streamers, and in tying a considerable quantity of stones to the neck, waist and legs. But the destined victim first takes a dance, and frisks about to the sound of gongums, and other instrumental music. After that, he throws himself headlong into the river. On this solemn occasion

he is attended by a numerous train of his friends and relations, and several Bonzes. This voluntary catastrophe is said to be preceded by an intimate converse for two days between him and his god. Some of these enthusiastic Japanese prepare themselves a considerable time beforehand for this self-offering, which is to introduce them into the paradise of Amidas. One of them preaches for several days together on the contempt of life and the vanity of all sublunary enjoyments, in order to persuade and prevail on the rest, by the energy and power of his exhortations, to devote themselves to death after his pious example. On the last day of this preparation, he who performs the function of preacher, once more preaches and enforces his earnest admonitions to his companions. After this, they enter into the boat, and sink her to the bottom. Others undergo another sort of martyrdom, in order to be made worthy of the paradise of Amidas. They confine themselves within a narrow cavern, built in the form of a sepulchre, in which there is scarce room to sit down. This they cause to be walled all round about, reserving only a little air-hole. In this grot the enthusiastic martyr calls upon his god Amidas without intermission, till the moment he expires. The superstitious consecrate chapels to his honor, and the wits, to immortalize his memory, write his elegy and epitaph. This excess of devotion is owing to the doctrine of the Immortality of the Soul, maintained by the *Budsdists*, and to the joys of that paradise, which they expect from Amidas, as the promised rewards of their virtuous and holy lives. That Amidas is, in their opinion, the Supreme Being, is undeniably evident from the description which his disciples gave of him ; for, say they, he is an invisible, incorporeal and immutable substance, distinct from all the elements, existed before Nature, is the fountain and foundation of all good, without beginning or ending. He created, in short, all the Universe, and is infinite and immense. They likewise add, that he governs the Universe without the least trouble or care imaginable. In some places he is represented under the figure of a naked youth, or else resembling a young woman in the face, with holes in his ears ; in others, he appears with three heads, each covered with a bonnet, like a collegian's cap, and with three beards, which meet together upon his shoulders. Besides the temples and altars which are erected to his honor throughout the whole empire of Japan, a great number of convents are consecrated to him, in which several monks and nuns reside, who are forever destined to a single life, on pain of death.

Canon, called the son of Amidas, they suppose to preside over

the waters and the fish. He is the creator of the sun and the moon. This idol, according to the representation of him, has four arms like his father; is swallowed up by a fish as far as the middle, and is crowned with flowers. He has a sceptre in one hand, a flower in another, and a ring in the third; the fourth is closed, and the arm extended. Over against him there is a figure of a humble devotee, one half of whose body lies concealed within a shell. There are four other figures at a little distance on an altar, each of them with their hands closed like humble suppliants, from whence as from so many fountains flow streams of water. This god Canon, and the five idols here mentioned, are all to be seen in the temple of *Osacca*. There is no difference, with respect to the structure, between this fabric and the *Mias*. It has three stories, and the stairs thereof are pretty high. The windows are all latticed for the service of the devotees, who have the privilege only of looking into them, as they pay their solemn vows, and make their supplications to the idol. The walls are adorned with idols; and there is a very agreeable grotto adjoining the temple, which stands in the midst of a large inclosure. Canon is sometimes represented with seven heads upon his breast, and thirty hands, all armed with arrows.

Xantai is a deity of the most modern date, and no other than the Emperor Nobumanga, who in his life-time constituted himself a god. There are so many instances of the like extravagance among the ancients, that we need not dispute the veracity of this account. He began with treating the deities of his own empire with the utmost contempt, and then erected a magnificent temple for himself upon a hill. In order to attract the peoples' devotion to himself, he caused the most celebrated idols of his empire to be taken down, and advanced his own image upon a lofty pedestal above them all, and published an edict in which he prohibited the adoration of any other deity. In this edict he styled himself the Lord of the Universe, the Creator of Nature, and the only true God. After this he published a second edict, which commanded his subjects to commemorate his birth-day, by the religious worship of his idol, solemnly declaring that all such as were poor should become rich and great, the sick should be healed, and those who were at the point of death, should be restored to life, &c., in case they obeyed his injunctions. These promises were attended with awful menaces, and severe penalties, to be inflicted on all such as should presume to neglect the adoration of him. The religious dread which was inspired by these menaces, soon procured him an

infinite number of devotees ; insomuch, that in a very short time, this modern god had the secret satisfaction to see himself revered without control, and his subjects all trembling at his altars. His son was the first that paid him divine honors. The court and all the nobility followed his royal example. The ceremony was performed before his image in the manner he prescribed. Some time after he was opposed by his subjects, who formed a conspiracy to take away his life, and burnt him accordingly in his own palace.

They have likewise the idol Toranga, and his pagode. This hero of Japan was formerly a huntsman. He took possession of the empire soon after its first establishment ; and by his extraordinary merit, in process of time, was revered as one of their *Camus*, or demi-gods, and in consequence was ranged among the gods. He delivered Japan from a tyrant, who, with eight kings of the country, his confederates and allies, laid the empire waste ; upon which account it was thought proper to represent him with eight arms, and in each hand some weapon of defence. Toranga defeated them with a hatchet only, and during the combat trod under foot a monstrous and formidable serpent, which is looked upon as an hieroglyphic at Japan. His Mia, situated in the province or kingdom of Vacata, is remarkable for the four oxen which are gilded all over, and fixed, by way of decoration, on the four corners of the roof that projects on all sides, according to the custom observed in the erection of all their Mias. The walls of this Mia is also embellished with the figures of several ancient *Camus*, or demi-gods of Japan, and the whole structure is raised after the same model with the rest. Several vagrants and beggars constantly assemble before the door of this temple, and, as they sing the praises of the hero, beg the charity and benevolence of the public.

There is a pagode at Miaco consecrated to a hieroglyphic bull, which is placed on a large square altar, and composed of solid gold ; his neck is adorned with a very costly collar ; but that is not the principal object that commands our attention. The egg, which he pushes with his horns as he gripes it between his fore-feet, is a most remarkable thing. This bull is placed on the summit of a rock, and the egg floats in some water, which is inclosed within the hollow space of it. The egg represents the chaos, and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world, at the time of the chaos, was inclosed within this egg, which swam upon the surface of the waters. The moon, by virtue of her light and her other influences, attracted from the bottom of the

waters a terrestrial substance, which was insensibly converted to a rock, and by that means the egg rested upon it. The bull observing this egg, broke the shell of it by goring it with his horns, and so created the world; and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved amongst the Japanese some idea of the creation of the world; but that, being led into an error in process of time, they ascribed the creation of the world to this animal, instead of the Supreme Being. The Egyptians, and the Indians after them, have also made the egg a Symbol of the Universe. The former, to denote the creation, represented an egg as proceeding half way out of the mouth of the Deity; and the latter assert, that, at first the Deity shot forth, out of a trunk, an egg of a moderate size; but which immediately fomented to that degree that it became the world, in which we now reside.

They have another emblem of the creation, which represents the Creator of the universe, seated on twelve cushions, (after the manner of the Japanese), placed upon the top of a trunk of a large tree, which is fixed on the back of a tortoise. This tortoise, as well as the bull, is to be seen at Miaco. It is placed on the surface of some water, inclosed within a basin, the borders of which are raised about seven feet above the ground. The Creator is as black as a Moor, and has a crown upon his head, which runs up a considerable length into a point. His breast is bare, and his hair woolly, like a negro's. He has four arms and hands, with a ring in one, a sceptre in another, a flower in a third, and in the fourth a vessel, or little fountain; all of which are, doubtless, emblematical. These are all made of gold, as is also the trunk on which the god is seated. The drapery of the idol is covered with precious stones. It is from the trunk of this tree, (in the opinion of the Japanese divines), which the tortoise carries on his back, that God the Creator extracted the primitive substance of all material things. A serpent of a monstrous size wreaths himself twice round this trunk. Two devils, or, to speak more properly, two tremendous figures, one of them having the head of a dog, and the other the horns of a stag, lay hold of the serpent's head; and two kings of Japan, and a *Sin*, that is, a hero, or a demi-god, take hold of his tail. The two devils, or evil spirits, sworn enemies to the Creator, would have obstructed, if possible, the creation of the world. The Japanese being fully persuaded of the inveterate malice of those evil beings, make their oblations to them, in order

to prevent them from destroying the products of the earth. The two kings, one of whom has four faces, and the *Sin* in conjunction with them, unanimously consented to the wicked projects of the two devils. The four faces of one of these kings signify the four thousand years during which he lived. From the bottom of the waters, on which the tortoise seems to lie immovable, appears sun, half risen, under the form of a middle-aged man, with a moderate beard, and crowned with rays. With his right hand he seems to goad the tortoise forward, and holds divers goods in his left.

Apes and monkies—though one would scarcely believe it—are also worshiped, and have their pagodes in Japan; but these, no doubt, are allegorical, as the former. In the middle of their pagode there is an ape, erected on a pedestal which stands on an altar, capacious enough, not only to contain both, but the oblations of the devotees also, together with a brass vessel, on which a Bonze drums, who stands near the altar, in order by this solemn sound to stir up the people's devotion and remind them of their religious duties. Under the vaulted roof, and in the walls of the pagode, there are numbers of apes of all kinds, in various attitudes, and still deeper in are several pedestals, like the one on the altar, with their respective apes upon them. Opposite to these pedestals there are other apes, with the oblations of their devotees before them. There is one thing to be offered, which will in some measure palliate this act of devotion; that is, their notion that the bodies of these animals, so nearly resembling the human species, are animated by human souls, even those of the grandees and princes of the Empire. The universal charity and indulgence of the Monks of Camasana, in Japan, to the brute creation, must be entirely ascribed to this received opinion. There is a hill not far from their convent, with an agreeable wood upon it, well stored with all manner of living creatures. These monks never fail to supply them, once at least every day, with food convenient for them. Their Provider-General calls them all together by the ringing of a little bell, and dismisses them with the same formality, as soon as they have finished their collation. These creatures, say the charitable Bonzes, are animated by the souls of illustrious noblemen and heroes. If the Stag be not really the object of adoration among the devotees of Japan, at least it is looked upon with so great veneration and respect, that no one is permitted to make an attempt upon its life. Stags are to be seen as common in the streets and towns of Japan, as dogs are in Spain. No one

presumes to molest them ; and in case any person should accidentally hurt one of them, it would cost him a large sum, if not his life, to make atonement for the misdemeanor. Should the stag happen to die from the wound he had received, the whole street where the act was committed would be demolished, and the effects of all the inhabitants seized upon and forfeited, which goes into the public treasury.

The Japanese have another idol, called Xaca, or Siaca. He is represented in the usual figure of a man sitting, according to the Japanese fashion, and extending his hand like a devotee or a doctor. He has a chain of gold shells, set with precious stones, about his neck ; several ribbons, at the end of which hang several little ornaments, like tufts or tassels, upon his arms, and a silk girdle about his loins. Behind and before him are hung golden scales. The table on which Xaca sits is adorned with censers, hanging round about it by gold chains. They burn incense in them night and day, in honor of the Deity. This Xaca, as the rest of the Pagan Deities, may boast of devotees who delight in the most extravagant expressions of their veneration for him, since we are informed that they will even starve themselves to become his martyrs.

There is a town near Miaco, peculiarly remarkable for the number and magnificence of its pagodes, one of which includes above a thousand idols. In the middle of the temple there is a gigantic figure of an idol, having his ears bored, his head bald, and his chin shaved, much like a Braman. Over his head and the canopy that covers him, hang five or six little bells. On the right and left side of the throne on which this deity is sitting, there are several statues of armed men, Moors dancing, wizards, magicians and devils. There are also several representations of thunder and winds. Round about the walls of the temple, there are a thousand idols, all resembling *Canon*. Each idol is crowned, has thirty arms, and seven heads upon his breast. They are all made of solid gold ; every individual decoration belonging to them and to the temple, is likewise of the same precious metal. The multiplicity of arms and hands symbolically expresses the power of the idol.

The Japanese have their asylums, or places of refuge. Not far from Miaco there is a mountain called Hoia, inhabited by Monks, whose laws and statutes are less severe than those of other Orders. Their convent is a sanctuary for the most flagrant offenders. The malefactor is not only secure whilst under their protection, but may purchase his liberty, if he is able, by depositing a certain sum for

the service of the convent. One Hoboday was the founder of this Order, and he is adored amongst them as a god. Lamps are forever burning before this idol. To contribute towards the support of this foundation, is looked upon as an act truly meritorious. The Monks of this Order apply themselves to trade and commerce. The person whose peculiar province it is to ring the hours of the day, also gives the people notice of the time appointed for public prayers as well as preaching. Their discourses turn only upon moral topics, and the preacher is exalted on a public rostrum or pulpit, much like those in our own churches. On one side of him is placed the tutelar idol of the sect or order whereof he is a member, to whom the true devotees present their free-will oblations. On each side of the pulpit there is a lighted lamp hanging from the canopy which covers it; and a little below it is a kind of desk or pew for the junior fellows, where they are sitting and standing. The preacher wears upon his head a hat much like an umbrella, and holds a fan in his hand. Before he begins his sermon, he either is, or seems to be, very contemplative; reflecting, no doubt, on what he intends to deliver. After this the preacher rings a little bell always ready at hand, which is the usual signal for silence. Then he opens a book containing the moral precepts and fundamental principles of the religion of the sect, which he lays upon his cushion before him. In the next place he takes his text, and illuminates it as he thinks proper.

These ministers are masters of rhetoric; their expressions are nervous, and their discourses are very methodical. The conclusion of them is always an eulogium on the Order to which they belong. A devotee must never forget his oblation nor his voluntary contributions towards the support of the religious houses where those holy persons reside, who by their prayers and good works reconcile you, and bring you into favor with the gods, &c. The audience must kneel to say their prayers, either before or after sermon; and in order to give them due notice of it, he rings the bell used at other times to demand their silence.

Japan abounds in every kind of cattle, more abundant because they do not castrate any creature. Thence it comes they are well supplied with horses, bulls, kine, swine, deer, wild boars, bears, dogs, &c.; also with all kinds of fowl, such as swans, geese, ducks, herons, cranes, eagles, falcons, pheasants, pigeons, woodcocks, quails, and all sorts of small birds.

There are in this country several kinds of mineral waters, very good for divers diseases. Some have the taste and qualities of

copper, others of saltpetre, iron, tin, and salt ; and among others, there is a spring of hot water having the taste of tin, and issues out of a cave which is about ten feet diameter at the mouth, having both above and below several pointed stones, like elephant's teeth, giving it a very odd and terrible appearance. The water which comes out of it constantly in great bubbles, is not so hot but that it may be endured as soon as it is out of the spring, so that there is no need of mixing any other water with it.

In a spacious plain, at the foot of a mountain, not far from the sea-side, there is another spring, which gives water twice only in twenty-four hours, during the space of an hour at each time, except it be when the east wind blows, when it gives water four times a day. This water comes out of a hole which nature has made in the ground, and which the people have covered with several large stones ; but when the time of its flood is come, the water is forced out with such violence among the stones that it shakes them all, and makes a Cast twenty or twenty-four feet high, with such noise as would drown that of a great gun. It is so hot that it is impossible fire should raise ordinary water to so high a degree of heat as the earth gives this ; for it immediately burns the stuffs on which it falls, and keeps its heat much longer than the water that has been boiled over the fire. The well is inclosed with a high wall, having at its bottom several holes, through which the water runs into certain channels, and so is brought into the houses where they bathe themselves, reducing it to such a degree of warmth as may be endured.

Some affirm that their physicians are so able that there is no disease which they cannot discover by the pulse. They are perfectly well skilled in the virtues of simples and drugs, especially those of the *radix chinat* and *rhubarb*, used in their recipes, which for the most part consist in pills, with very good success. They are also very fortunate in the curing of ordinary diseases ; but surgery is not yet known among them.

The mineral waters are a sufficient demonstration that there are in Japan mines of all kinds of metals. Already there has been found gold, silver, copper, tin, iron, and lead. The country brings forth also cotton, flax, and hemp, from which they make very fine cloths. It produces also silk, and affords abundance of goat and deer skins, the richest works of wood and lacque of any in the world, and all kinds of provisions and medicinal drugs.

The Portuguese came to the knowledge of Japan, by means of the trade they drove in the kingdom of Siam and Cambodiaa.

They found it no hard matter to settle there ; inasmuch as the Japanese had not at first any aversion for their ecclesiastical ceremonies, so that in a short time the Roman Catholic religion got such footing there, that they were permitted to build churches in several places of the kingdom, and particularly at Nangasacke. But the Spaniards persuaded the Japanese first to set upon and afterwards to burn their ships, and in the year 1636 they banished them the country, with prohibitions, upon pain of death, not to return to it.

The Dutch have traded thither since the year 1611, and still continue it, much to their advantage. Their commerce to Japan is worth to them more than all the rest of the Indies. They affirm, in the relation of the voyage they made thither in the year 1598, that the city of Meaco is twenty-one leagues in circumference.

The air is good and healthy, though more inclined to cold than heat ; and yet the Japanese sow their corn about the beginning of May, and do not cut the rice till September.

They have neither butter nor oil, and have an aversion against milk, imagining that the souls of beasts reside in it, and that it is blood in effect, though of a different color. They do not eat the flesh of either bulls or kine, nor that of any tame beast, but love wild fowl and venison, and are much addicted to the hunting thereof. They have cedar trees so large that they make pillars of them for their greatest edifices, and masts for their ships.

Poverty is not so criminal or infamous in Japan, as it is in several parts of Europe, where the rich are only accounted virtuous ; and they hate calumniators, swearers, and gamesters.

They are more of a brownish complexion than white ; strong and well set, and with incredible patience undergo labor and the inconveniences of the seasons. They endure hunger and thirst, heat and cold, without any trouble ; and are clothed in winter the same as in summer.

To show how very various and different the customs of the world are, we will mention a few other particulars concerning the Japanese. We pull off our hats when we salute one another, but the Japanese their shoes. We always rise to pay our respects to such friends as favor us with a visit—they, on the contrary, look on it as a compliment to sit down on such occasions. We throw off our cloaks as soon as we come home—they, on the contrary, put them on. The Japanese physicians seldom or never practice Phlebotomy, and prescribe salts and acids in such cases as ours administer

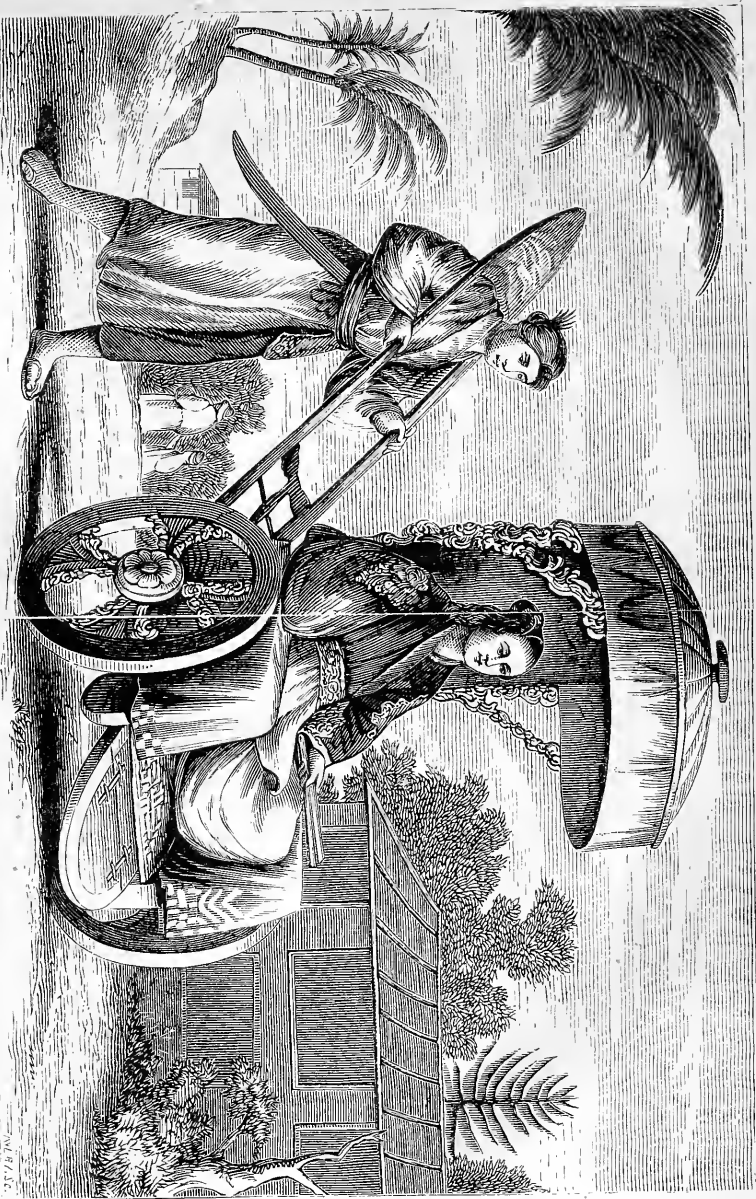
balsamics. Their patients are indulged in everything their appetites suggest, whereas ours are restrained, and obliged to observe the strictest regimen; and yet their patients recover as frequently as we do under our doctors. When their patients are afflicted with a violent fever, they make use of golden bodkins, with which they lightly penetrate the skin in various parts of the body. In other distempers, they generally make up little balls of dried herbs, which they apply externally on different parts of the body, and then set them on fire, and let them burn till they drop off of themselves.

THE ISLAND OF FORMOSA.

We will now proceed to give an account of the Island of Formosa, or the Fair Island, this being a place where the inhabitants of Japan carry on a great trade with the Chinese, they being prohibited from coming to China.

This Island is about an hundred and thirty leagues in circumference, and contains many villages and an infinite number of people, who acknowledge no king nor sovereign, and have no other superiors over them but such as they make among themselves, after the manner to be related. Its rivers are excellently well stored with fish; its forests well furnished with all sorts of wild fowl and venison; and its fields, which are for the most part meadows, in a manner covered with cattle. They have deer, wild goats, hares, rabbits, pheasants, partridges, pigeons, &c., and besides these a kind of horned horse, called by the inhabitants Olavang, whose horns are like those of deer, and the flesh very delicate. They have also tigers, and another kind of animal called Tirney, made like a bear, but much stronger. The skin of this beast is accounted by them to be one of the most precious things that the island produces.

The ground here is flat and fruitful, but so poorly cultivated that there are very few fruit trees, and the little fruit they bear is so bad, that though the islanders eat it with some delight, yet other nations cannot so much as taste of it. Ginger and cinnamon grow in this island. There has been found here gold and silver mines, whereof the Chinese have sometimes made trial; but it is more than the Dutch could ever discover.



SEDAN USED BY THE NATIVE LADIES OF QUALITY.



The places in this Island which the Dutch have most frequented are Sinkan, Mandauw, Toulang, Taffacang, Tifulucang, Teosang, and Tefurang, which are all within a small distance of the Fort Tayouang ; so that they may be all gone to in two days, save only the village of Tefurang, which lies in the mountains, at a day and a half's journey at least from the habitations of the Dutch. The rest lay as it were upon the sea-side, and have all the same manner of life, the same religion, and almost the same language.

The men are strong and hardy, much larger than any of the Europeans. Their bodies are hairy all over, and they are of a brown complexion, inclining to black, as most of the Indians are. The women are somewhat less in size, but fat enough, and, for the most part, well shaped.

The people are good-natured, faithful, and obliging, entertaining strangers with much kindness and civility, and communicating to them such good cheer as nature affords them. It has never been found that they were desirous to get what belongs to any other by indirect means, but, on the contrary, they have often returned to the owners what they found mislaid or lost. They are constant and faithful in their friendship, and religiously observe, as well the treaties they make among themselves, as those made with foreigners. Treachery is a thing they are so unacquainted with, that there is no misfortune which they would not suffer rather than any reproach should be made them of unfaithfulness. They want neither ingenuity nor memory, but easily apprehend and retain what is said unto them. It is true, they have a humor of impudently begging anything they see ; but they are denied with the same freedom, and are satisfied with a small matter.

They live altogether by the little husbandry they carry on, and the rice they get out of the ground : not but that their lands are very fruitful, but they have no ploughs, nor beasts fit for tillage. They have no other way of breaking up the ground than by the spade, in the hands of women—as the men mind only war and hunting—so their increase cannot be so great as that of those places where they have better conveniences. Another employment of the women is, to transplant the rice when it grows thicker in one place than in another ; which work, and the cutting of it when ripe, takes up much of their time, for, instead of reaping it by handfuls with a hook, they cut it corn by corn, some four or five fingers below the ear, put it up in the house, and never beat it but when necessary for their subsistence, that is, every day. The woman of the house sets over night two or three little bundles of

it a drying in the chimney-corner, and rising the next morning two hours before day, she beats it in a mortar, and makes as much clean rice as is requisite for the family that day, and no more. And thus they live during the whole year.

They sow also two or three kinds of fruit, which they call *ptingh*, *quaco*, and *tarann*, somewhat like millet, also a kind of pulse, much like the French bean. They have also several sorts of roots, which they use instead of bread, and which in effect are sufficient to sustain them, though they had no rice nor any other kind of fruit or corn. They have ginger, cinnamon, sugar-canes, bananas, lemons, abundance of areca, and several other sorts of fruits, simples, and pulse, not known in this country.

They make a kind of beverage, which is as strong and intoxicates a man's brains as soon as the best sack. Their way of making it is thus:—In warm water, they set a certain quantity of rice soaking, which they afterwards beat in a mortar till it be reduced to a paste. Then they chew some rice-meal in their mouths, which they spit into a pot, till such time as they have obtained a quart of liquor, which they put to the paste, instead of leaven; and after they have kneaded all well together, till they have brought it to baker's dough, they put it into a great earthen pot, which they fill up with water, and let it remain there for two months. By this means they make one of the best and most pleasant liquors that a man need drink. This is their wine, which is stronger or weaker, according to the time it remains in the pot; and the older it is, the better and sweeter it is. They sometimes keep it five and twenty or thirty years. What is towards the mouth of the pot is as clear as rock water, but at the bottom there are only dregs, such as are sufficient to turn a weak stomach; and yet the islanders make it one of their delicacies, and eat it with spoons, having first stirred it about, with a little water put into it. When they go into the country, they carry along with them a little pot of this stuff, and a gourd-bottle full of water, and so they are furnished with meat and drink. They make use of the upper part of this beverage as a dram, to comfort the heart, and eat what is in the bottom; whence it comes that they spend most part of their rice in this composition.

When the women have no work to do about their grounds, they go a-fishing, and particularly to get oysters, which the islanders prefer above all meat whatever. They have a way of salting the fish slightly as soon as it is taken, with the shell, and whatever is within it, and they eat them, for the want of salt, with

all the filth, nay, with the worms, which sometimes are bred within them.

The men, especially the younger sort, to the age of twenty-four to twenty-five years, do nothing at all ; but when they are come to forty, they help to do something about the grounds, where they continue night and day with their wives, in little huts, and return not to the village till some necessity or diversion calls them thither.

They have several kinds of hunting, and use, in their sport, snares, slender pikes, and bows and arrows. They spread their snares or nets in the woods, cross those paths which the deers and wild boars are wont to make, and force those creatures into them ; or else, they spread them in the open fields, with the convenience of a great cane, one end of which they plant in the ground and the other is bowed down, and fastened to certain little sticks, upon which they lay a snare covered with a little earth, which, as soon as the wild beast touches, the cane is suddenly, as it were, unbent, and catches him by one of the feet. The hunting with pikes is done thus :—The inhabitants of two or three villages, being armed with two or three pikes, meet together at a certain place appointed, and having divided themselves into several parties, they send their dogs into the woods, to drive out the game into the fields, where they meet, and make a great ring, a league or more in circumference, within which, when they have once gotten the deer and wild boars, it seldom happens that any of them escape without being killed or hurt. The pike itself is of cane, six or seven feet in length, having an iron at the top, with several hooks, so that having entered into the beast, it is beyond any man's strength to get it out ; yet the iron is not made so fast to the wood, but it comes off at the first bush the beast runs into ; and to the end it may still annoy the deer, there is a cord fastened to it, which holds both, and at the top of the iron there is a little bell, by which the beast is discovered wherever it goes. They destroy so great a number of deer by this kind of hunting, that not being able to spend all they take themselves, they sell the flesh of them to the Chinese, for little garments, sweet-wood, and other commodities, eating themselves only the umbles and paunch, which they salt with the filth in them, and indeed care not much for them, till when they are thus corrupted. Sometimes, while they are hunting, they cut off a piece and eat it immediately, so that the blood runs about their mouths ; and if they find any young ones in the belly of the female, whether having come to any form or not, they eat them with the skin and hair, as a thing very delicate.

Their military engagements are thus prosecuted :—They never begin any war till they have first declared it against the village by which they conceive themselves injured, and then they go by small parties of five-and-twenty or thirty men, and hide themselves near the fields ; and if they find any in the huts, where aged persons reside, they kill them, cut off their heads, and if they have time enough, the hands and feet, and sometimes they cut the whole body to pieces, that every one may carry away his share, and show the marks of his courage at his return. If the country take the alarm, so as they cannot quite cut off the head, they think it enough to cut off the hair, which they carry away as a noble demonstration of their victory ; which is accounted among them a very considerable one, though in an exploit of this nature there happens to be but one man killed. Sometimes they venture so far as to enter into the village, and break open some house, but because that cannot be done without noise, they go upon such a design with so much precipitation, that lest they should be intercepted in their return, they kill all they meet, and then flee. They also use stratagems, and make ambushes, according to their way, and sometimes they engage in the open field, where they fight with great animosity ; but the death of one man passes among them for an absolute defeat, and obliges those who have sustained that loss to make an immediate retreat.

The pikes they use in their wars are made in a different manner from those they hunt with—the iron at the top having no branches nor hooks, and is made quite fast to the body of the pike. Their bucklers are so large that they nearly cover the whole body ; their swords, on the contrary, are short, but broad. They use also knives, made like those of the Japanese, and bows and arrows.

When several villages make an association among themselves to carry on a war jointly against other villages, the command of their forces is not bestowed on one chief, who has authority sufficient to force himself to be obeyed ; but such among them as have been so fortunate as to cut off divers heads upon several occasions, find volunteers enough to follow them in their military exploits, from no other consideration than that of participating of the glory of their commander. They think it enough to bring away the hair, or even only a pike belonging to their enemies, for which they make a solemn triumph, and appoint a day of thanksgiving. They carry the heads in procession all about the village, singing hymns to their gods, and, in their way, visit their friends, who make them drink of the best *arrack*, and accompany them to the pagode,

where they boil the head till there be nothing left but the bones, on which they sprinkle some wine, sacrifice several swine to their gods, and feast for fifteen days together. They do the same when they have brought home only the hair or a pike, which, with the bones of their enemies, they keep as carefully as we do gold, silver, or jewels. When a house is on fire, they abandon all to save these relics. They tender great respect to those who have had the good fortune to bring home an enemy's head, and no person comes near him but with a certain veneration, for fifteen days after his doing such an exploit, nor speak to him, unless with such extraordinary submissions as that a sovereign prince could not expect greater.

There is no lord in this island that has any superiority or advantage over the rest of the people. Their condition is equal, save that in every village there is a kind of senate, consisting of twelve persons, which are changed every two years. The two years being expired, those who quit their places pull off their hair from their eye-brows, and on both sides of their heads, to show that they have been magistrates. The senators are chosen from persons much about the same age, about forty years; for though they have no almanac, and cannot reckon their years, yet they remember well enough the course of the moon, and take particular notice of those who are born within the same month, and about the same year. This magistrate has no authority to force himself to be obeyed, or to put his commands in execution. All the power he has, is only to give orders for an assembly to be held, concerning such affairs as may be thought of importance, to confer among themselves thereof, and to invite all the heads of families to meet in one of their pagodes, where they state to them how things stand, propose what they think fit to be done, and endeavor to bring the rest to be of the same opinion with themselves. All the senators speak one after another, and use all the eloquence they possess to press their reasons the more home. They will speak half an hour together, using such high expressions, with so much ease, and with such apt gestures, that what we are taught by art comes near what nature has bestowed on these people, who can neither read nor write. While one speaks, all the rest are perfectly silent, and not so much as a cough can be heard, though their assemblies many times consist of a thousand persons. When all the senators have done speaking, the rest put the business to deliberation, with an absolute freedom of either complying with the judgment of the senate, or opposin^g.

after they have considered the good or evil which may accrue to them thereby.

All the power these magistrates have, consists in causing what their priestesses command to be put into execution, in preventing aught to be done which may offend the gods, and in punishing such as do offend them. They also make reparations to private persons who have been injured by others ; not by causing the offenders to be imprisoned or punished with death, or other corporal punishments, but in condemning them to pay a piece of cloth, a deer-skin, a certain quantity of rice, or a pot of their *arrack*, by way of satisfaction, according to the character of the crime.

There is a certain season of the year, in which they go entirely naked, saying they do it from the consideration, that if they did not do so, the gods would not cause it to rain, and the rice would not grow. If, during the time the senators meet with any one that has aught about his waist, the cloth, or whatsoever it be, is confiscated, and he is adjudged to a penalty, which at most is but two deer-skins, or a certain quantity of rice, amounting to the same value. Accordingly it is one of the principal functions of the senators during this time, morning and evening, to be about the avenues of the village, and to punish those they find delinquent.

The senators, on the other hand, are obliged to observe a certain manner of life, about the time that the rice grows ripe ; for, during that time, they are forbidden drinking to excess, the eating of sugar and fat, and chewing of Areca, being persuaded, that the people would not only slight them, but also that the gods would send the deer and wild boars into the rice to destroy it.

The magistrate has no power to punish murder, theft or adultery ; but such as are injured do themselves justice. When the theft is discovered, he who has been robbed, goes, accompanied by his friends, to find the person who has robbed him, and takes out of his house what he thinks sufficient to make him satisfaction, by an accommodation he makes with the other ; but if he finds any opposition, he declares open hostility against him, till such time as he has made him satisfaction. He who finds himself injured in his reputation, by adultery committed with his wife, revenges himself another way, viz : he takes out of the house of the adulterer, two or three pigs, as a satisfaction for the injury he has received. The friends and relations on both sides settle the differences arising between private persons, in the case of murder, and to regulate the civil concernment.

Among them there is so great an equality of condition, that they

are yet ignorant of the terms *master* and *servant*. But this does not, however, hinder their rendering great honor one to another, and express a great respect for and submission to one another; not from any consideration of a more eminent dignity, or upon the account of wealth, but only upon that of age, which is so considered among them, that a young man is obliged to go aside to make way for an old man, and turn his back to him, as a mark of respect, till he has passed, and continuing in that posture, even though the old man should stand still to speak to him. No young man dares deny doing what the other commands him, though he should send him three or four leagues upon some business of his. They are the ancient men who have the chiefest places, and are the first served at feasts.

As to their marriages, the men are not permitted to marry till they are twenty or twenty-one years of age, which they call *Saat Caffu wang*. Till they are sixteen or seventeen they are forbidden to wear long hair, so they cut it even with the tip of the ear; and as they have neither scissors or razors, to do that work they make use of a kind of little chopping-knife, lay down the hair upon a piece of wood, and cut it as exactly as the most expert barbers. They draw out the hair of their faces with little pincers of brass or iron, or with the string of a great cane, which they double, and getting the hair fast between it, they turn the string till the hair is taken out. In the seventeenth year of their age, they let their hair grow, and when it is come to its ordinary length, they begin to think of marriage. Maids never cut their hair, and are married as soon as they are marriageable.

Their marriages are contracted thus:—The young gallant who has an inclination to a maid, sends his mother, sister, or some kinswoman, to the relations of the maid, to show them what he intends to bestow on his mistress. If they receive his addresses kindly, and are satisfied as to his estate, the marriage is immediately concluded, so that the young man may consummate it the night following. The wealth which the most able among them send to their brides, consists of seven or eight of their scarfs of silk or cotton, with which the women cover themselves about the waist, as many little waistcoats of the same stuff, three or four hundred bracelets of canes, ten or twelve rings of latten, or deer's horn, which are so broad that they hide half the fingers, and so thick that when the ladies have them on, they are rather a trouble than an ornament to them, four or five girdles of coarse cloth, ten or twelve little vestments, which they call *Ethgrao*, and are

made of dog's hair, twenty or twenty-five cangas, or China garments, a bag of dog's hair, as large as a man can well carry, which they call in their language *Ayam mamiang*, a kind of head-gear, made like a mitre of straw and dog's hair, and lastly, four or five pair of stockings of deer-skin, so that all put together may amount to about forty crowns at most. Others, who are not so rich, give only three or four bracelets, and certain garments, all not amounting to more than two or three crowns.

The marriage being thus concluded, the young gallant goes in the evening to his bride, at her father's house, and endeavors to get in by stealth, shunning both fire and light, lest he should be seen, and so creeps into the bed, where the marriage is consummated. This he does for many years after his marriage, leaving before day, and returning at night to his wife, so concealing himself from those of the household, that to call to his wife for tobacco, or any thing else he stands in need of, he only hems, and permits her to return to the company she was in before. The reason why this course is pursued, is, that it is thought a shame for her to leave her relations, to go to her husband. Their bedsteads are made of bamboos, or canes. A baven serves for a bolster, and a deer-skin for a bed and all things belonging to it.

The women live thus with their fathers, and till the ground belonging to the family, while the husband lives at his own house, and provides only for himself. They never see one another in the day-time, unless they appoint it to be in some remote place, where they may not be seen speaking together; or, unless the young man goes to the house, when he knows there is no body but his wife at home; yet he will not enter, till he sends some one to know whether it may be done without any inconvenience to her. If she thinks fit he should see her, she comes to the door, and makes him a sign to enter; but if she desires not his company, she sends him away. The children they have remain with the mother till they are thirteen years of age, and then the father takes them home.

As soon as a Formosan is weary of his wife, he leaves her, and marries another; with this difference, however, that if he puts her away without a cause, the presents he sent her shall remain hers; but if she be convicted of adultery, or chance to be so transported with passion as to revile her husband in words, or affront him otherwise, she is bound to make restitution. Divorce is reciprocally free to both parties, so that wedlock no more obliges the women than it does the men; and it often happens that both of them

change their conditions. They condemn polygamy, though some of them marry two or three wives. But as there is neither law nor magistrate to punish any crime wherein there is no civil concernment, this remains unpunished, as well as adultery; for, provided they can conceal it from their own wives, and her husband, whom they abuse, they may confidently and without any scandal, seek their fortunes elsewhere. A man never finds any incestuous marriages among them; nor that a man takes a wife within four degrees of consanguinity or affinity; nor do they care a man should ask after their wives, as how they do, whether they be handsome or not, of what friends they come, &c.

Boys, from four years of age and upwards, nay, married men, when they do not lodge with their wives, lie not in their houses, but in a pagode or mosquito, where the males of fourteen or fifteen families meet in the evening, and lie there upon little couches or bedsteads of canes.

Their houses are spacious, and fairer than those ordinarily seen in the Indies. They are all raised five or six feet from the ground, and have four doors, one towards every quarter of the compass; some have two of a side, and are three or four stories high. They have no other ornament than what they obtain from the heads of deer and wild boars, with which they are covered both within and without. You find in them only certain stuffs with which they cover themselves; and deer-skins, which in their trade with the Chinese, is to them instead of money. All the household stuff they have in their houses, are only spades to dig the ground with, pikes, bows, arrows, and some other arms. But what they account most precious, are the heads or other trophies taken from their enemies. Instead of dishes, they use little troughs of wood, such as among us are set before swine. Their drinking-pots are of earth or cane; and they also boil their rice in earthen pots.

Rice is their ordinary subsistence; and if they put either fish or flesh with it, they eat not of it till it be corrupted and full of worms. Their drink is not bad, especially to those who have not over weak stomachs, or know not how it is made; but on the contrary, it is wholesome and very pleasant.

They have no set day for either rest or devotion, and keep no holydays; yet they do meet on certain days to be merry, and make good cheer; every quarter meeting for that purpose, in its own pagode, whither the women also come, dressed in the richest things they have, and clad after such a manner as one cannot well describe. Their richest clothing is made of dog's hair. As we shear

sheep to make woollen stuffs of, so they cut off the hair of their dogs once a-year, and dying it red, make stuffs of it, which they esteem as highly as we do velvet or the best scarlet.

The ceremonies here performed upon the death of any one are very remarkable. Immediately after the decease of any one, they beat a drum before his door to acquaint the village therewith. This drum is made of the trunk of a large tree, so that it may be heard at a great distance, and upon that noise all the people come to the door of the deceased. The women each bring a pot of their arrack, and having sufficiently drank to the memory of the deceased, they commence dancing upon a great empty round chest, so that their motion, which is not very violent, makes a dull and doleful noise, suitable to the sorrow they would express. Eight or ten women at a time get upon the chest, in two ranks, who turn their backs one to another, and gently moving their arms and feet, go several times about the chest, till such time as they think fit to make way for others ; and this exercise continues about two hours. The next day, or two days after, they begin to think of the body, not in order to burial, as we do, nor to burn it, but to dry it. To do that, they make in some part of the house a scaffold of canes, raised five or six feet from the ground, to which they fasten the body by the hands and feet, and they make a great fire about it to dry it, killing, in the meantime, a great many swine, and feasting for nine days together ; during which time they wash the body every day, yet that does not hinder the whole house, nay, indeed, the neighborhood, from being infected. After nine days, it is taken away, to be wrapt up in a mat, after which they place it on another scaffold, higher than the former, and surrounded with several garments like a pavilion, and then they reiterate their dancing and feasting. The body remains in this condition till the third year, and then they take the bones out of it, and bury them in some part of the house, with the same ceremonies of feasting and dancing.

At the village of Theosang, they have an extraordinary custom. They fasten a rope about the necks of those who suffer much pain in their sickness, raise them up by force to a great height, and let them fall down with great violence ; by which means they are indeed put out of all further pain.

As to religion, it may be said they have but very little. Of all the inhabitants, not one can read or write, and yet they have certain traditions upon which they have framed a certain shadow of religion ; for they believe the world has been from all eternity, and

shall last eternally. They believe the immortality of the soul ; and thence it comes, that when any one dies, they build before his door a little hut of boughs of trees, set banners at the four corners, and within the hut a wooden vessel full of water, with a cane spoon, being persuaded that the souls of the deceased return every day to the hut, to purify themselves. It is true, most of them do it purely in compliance with custom, knowing not the reason why ; but aged persons are not ignorant of it. They believe also that souls shall find good or evil in the other life, according to what they have done in this, and affirm, that to go out of this world into the other, they pass over a very narrow bridge of canes, under which runs a channel full of all kind of filth, into which the wicked being fallen, do there languish eternally ; but that the good souls pass into a pleasant and delightful country, of which they speak, much after the manner the poets speak of the *Elysian* fields. But there are very few who comprehend these mysteries, or think of any other life than the present.

They adore several pretended divinities, among them two—one called *Tamagisanhach* and the other *Sariahsingh*. The former has his abode in the south, and contributes to the generation of man, who receives from this god only what is excellent and acceptable either in his body or mind. They affirm that his wife, whom they call *Taxankpanda*, lives in the east, from whence she is heard when it thunders towards that quarter, speaking to her husband, Tamagisanhach, and chiding him for suffering the earth to be too long without rain, and her husband causes it immediately to rain. The other god (*Sariahsingh*,) has his retreat in the north, and destroys all the excellency which Tamagisanhach has bestowed on man, by disfiguring his face with the small-pox, and sending him several other conveniences. Whence it comes they invoke them both—one that they may not be injured by him, and the other that they may prevent Sariasingh from doing them any mischief. Besides these, they have two other gods, who have the oversight of war, named *Talasula* and *Tapaliape* ; but they are invoked only by the men.

We believe that there is not any nation but makes use of men in their religious service of their divinity, but here the women only are employed for the purpose. They call them *Inibs*, and all their worship consists of prayer and sacrifices. The sacrifices and offerings which they make their gods, are swine, rice, areca, some of their kind of drink, deer, and wild boar's heads. Having fed heartily upon them, the priestesses rise, and make a long prayer,

during which one shall see their eyes turning in their heads; they then fall to the ground, and make dreadful cries and shrieks. After these efforts, they lie down upon the ground, immovable as statues, and become so heavy that five or six persons can hardly raise them. It is while they are in this posture, as they affirm, that their gods communicate themselves to them, for an hour or more. Then they get on the top of the pagode, go from one end of it to the other, and there say their prayers again; which being ended, they strip themselves entirely naked.

Every house has a particular place appointed for the devotions of the family, where they invoke the gods, and where the women make their offerings of what is spent every day in the house; but in case of sickness, or some other misfortune, they call the *Inibs* to do that service, which is performed with many extravagant ceremonies. They also pretend to foretell good and ill fortune, rain and fair weather, and to have the power to drive away the devil, after a very ridiculous manner. They pursue him with a great noise, having a Japanese knife in their hand, and affirm that by that means, they drive him away so far as that he is forced to cast himself into the sea, or at least into some river, where he is drowned. There are to be seen also at cross-ways and upon great roads a kind of altars, laden with offerings for their gods, and many other absurd devotions may be observed among them, which the Dutch have endeavored to abolish by degrees, by introducing Christianity into the country, in which they have hitherto had very good success.

The ceremonies observed among the *Formosans* at the placing of the first bamboo of a house, but more particularly that of a temple, which bears a very near affinity to our laying the first stone, are very particular. Upon cutting the bamboo, a particular prayer is addressed to the Deity who presides over the building. Before they enter upon their work, a considerable quantity of pinang and rice are presented to the gods, who are formally invited to come and take possession of their new tenement, to protect it, &c. After this, every one present is obliged to give an account of what dreams he had the preceding night; and he who was the most happy in his slumbers, sets the first hand to the new undertaking. He presents pinang, and some such liquor as is provided for that purpose, to the gods, and begs of them to incline him to be diligent and industrious. When the fabric is reared to a certain height, the proprietor goes in and makes an oblation for every one present, without exception. When they have made such progress as that

nothing is wanting but to raise the roof, before it is covered, there are several particular women employed to discover by their art of divination, whether the edifice will be durable. For this purpose they take bamboos, and fill them with water, and squirt it out of their mouths. The manner in which this stream flows down upon the ground, determines the duration of the fabric. The ceremony concludes in a long series of excessive drinking, in honor to the gods who are invited to their revels by a form of prayer, in which they implore their aid and assistance, and present them a *bumper*. The sacrifice of a hog is a kind of assurance of good success to the new erection, as well as to the proprietor. The head of the victim which is sacrificed, must be turned towards the east, because the god who resides in that quarter is superior to all the rest. The victim is cut all to pieces, but in such a manner as that the head is preserved entire : And those sacred relics are laid upon everything on which they are desirous to draw down the benediction of the gods—on their coffers, for instance, that they may be filled with riches ; on their swords and bucklers, that they may be inspired with courage and resolution to vanquish their enemies, &c. As to the priestess, she is always handsomely recompensed for her prayers and pains ; besides which, she is always allowed a considerable share of the sacrifice, and always maintains her interest in these idolaters, who imagine, after such sacrifices, the devil dares not touch the least thing whatever which belongs to them.

Their festivals are spent, for the most part, in the sacrifice of hogs. They drink at them to great excess, and recount their dreams, their debauches, and their triumphs, &c., and sometimes they strip themselves naked when they pay their adoration to their deities. At some of their festivals, the men will appear all naked, at others the women, and sometimes again the men and the women promiscuously, without any regard to decency or distinction of sex. The extravagant deportment of the sect called the *Adamites*, who used to strip themselves naked in their assemblies, several years ago, makes this practice of the *Formosans* somewhat more easy to be believed.

J A P A N E S E I S L A N D S .

[From MALTE BRUN'S Geography, 3 vols., 4to. Boston: 1836.]

JAPAN; THE ISLANDS OF IESSO; THE KURILE, AND LOO-CHOO
ISLANDS. CRITICAL INQUIRIES ON IESSO.

To the east of Mantchooria lies the basin of the Sea of Japan, the north end of which has been named by La Perouse, the Channel of Tartary. Steep shores, destitute of large rivers, surround this dark, foggy, and tempestuous mediterranean. On the north it communicates by two straits with the Sea of Okhotsk. One of them, near the mouth of the river Amur, separating the continent from Seghalien Island, is choked up with sand covered with reeds, and does not admit the passage even of a small boat. La Perouse's Strait, known formerly under the name of the Strait of Tessoï, affords, on the east, a passage into the Sea of Iesso, a part of the Sea of Okhotsk. The Strait of Songaar forms a communication between the Sea of Japan and the great Eastern Ocean, or rather, what is called the Northern Pacific. On the south, the Strait of Corea opens into the Chinese seas. A chain of considerable islands forms the barrier by which the Japanese Mediterranean is separated from the Great Ocean; and this chain, which is more than sixteen hundred miles* long, is connected again with the Kurile Islands on the north-east and with those of Loo-choo on the south. The Japanese occupy the greater part of these islands.

In the north of the Japanese Empire, two great islands form, with a number of small ones, an independent Archipelago. It is here that geographical criticism amused itself with sketching the famous country of Iesso. At first it was believed that this country, known by its connection with Japan, was a continent or a large island between Asia and America; then it was confounded with

* "600 Fr. leagues."

Kamchatka, or rather was joined with the country then called Russian-Tartary, for Kamchatka was not known till 1696.

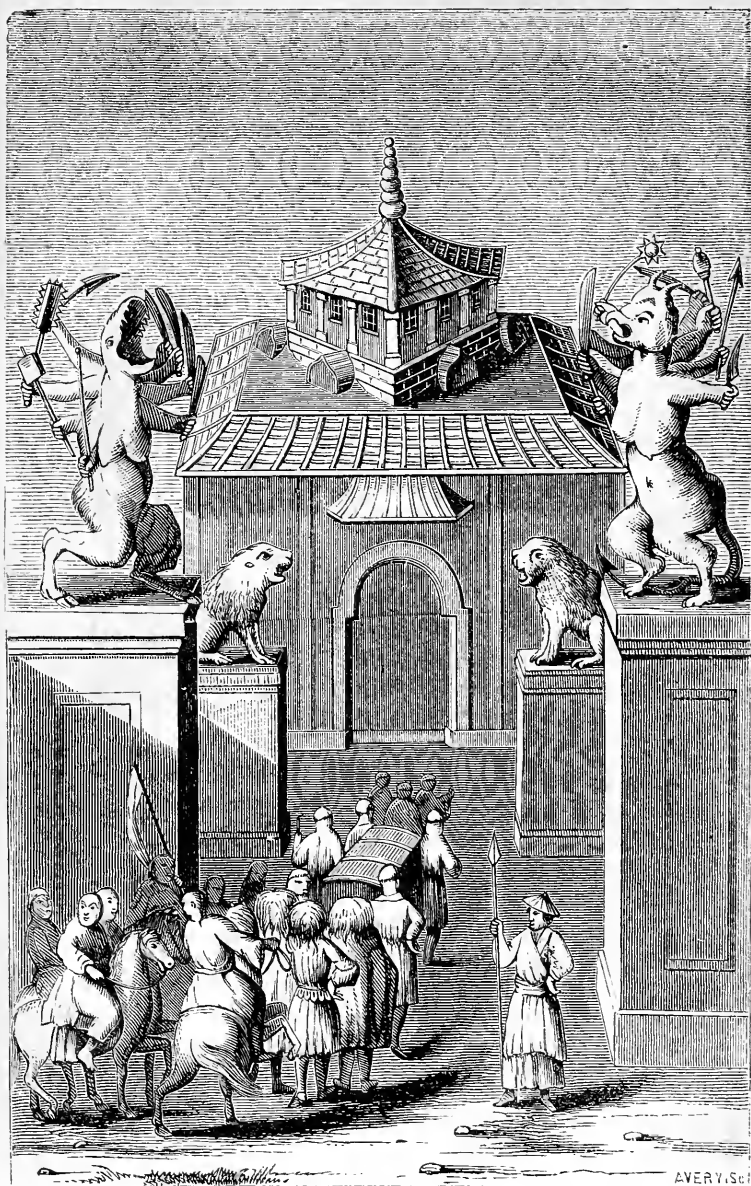
At last, the voyage of the Dutch navigator, De Vries, commanding the ship *Castricom*, threw the first ray of light on this part of the world. It was found to a certainty that these lands were as much separated from the continent of Asia on the north-east as from Japan on the south. But three points continued doubtful. The land seen by De Vries presented one well marked island, the States Island; but to the east, the extent of the Company's Land was vaguely understood. Some accounts of little authenticity, and among others that of Jean de Gama, gave rise to the idea that this land extended to America. On the other hand, the *Castricom* having coasted the land of Matsumai or Iesso on the east and north-east, was repelled from the Strait of Tessoï by the currents. The fogs prevented her even from seeing it; and when she touched on the southern and eastern coast of Seghalien Island, it was considered as forming a continuation of Iesso. Some geographers might thus have believed that all these coasts, instead of forming two islands, belonged to the same peninsula of Chinese Tartary. The log-book of the Dutch vessel, the *Breske*, not having been consulted, it was not known that the navigators belonging to that ship had determined the Strait of Songaar to be such as we now know it.* The north point of Japan being placed two or three degrees too far south, created an immense gap between that country and Iesso, where the Japanese charts laid down a very narrow arm of the sea.† About the same time, some particulars were known through the Chinese missionaries respecting the Island of Seghalien, and the existence of a strait called Tessoï. The Jesuit, Father Des Anges, even saw this strait, described its terrible currents, and learned that the land beyond it, the Island of Seghalien, was named Aïno-Moxori. This name signifies the Isle of the Aïnos;‡ but in 1620 this name had no meaning among geographers, and they could draw from it no conclusion. D'Anville made two attempts to delineate these countries, and by a chance not uncommon in geographical criticism, his last idea was the most remote from the truth. He gave the Strait of Tessoï its proper place, but he connected the south part of the Island of Seghalien,

* Witsen, *Noord-en-Oost-Tartarye*, 2d ed. p. 138.

† Kämpfer's *Japan*, I. 78. (Dohm's German edition.)

‡ *Aïno*, the name of the nation or people which inhabits Iesso, the Kuriles and Seghalien. *Modjeri*, island. Vocabulary of the language of Iesso, communicated in MS. by M. Titsingh.





THE PAGOD OF THE JAPANESE IDOL DAYBOT.

or Aïno-Moxori, with the continent of Mantchooria, then called Chinese-Tartary, and figured this same island, under very small dimensions, opposite to the mouth of the river Amur.*

The Russians, in visiting the Kurile Islands adjoining their possessions in Kamtchatka, necessarily arrived at Iesso. The Cossack Kosirewski reached, in 1713, the Isle of Koonasheer, making part of the coast of the Iesso of the Dutch. In 1736, Spangenberg, a Dane, in the Russian service, examined the Isles of *Ooroop*, or the Company's Land; that of *Atorkoo*, which is States Island; also Koonasheer, Tchikotan, and Matsumai, or Iesso. He even made Japan, but he had neither ships nor instruments corresponding to his talents and his courage. At last the Russian Potouchkew, in 1777, sailed by the west, round the Islands of Atorkoo and Ooroop. These discoveries were placed too far to the south,† from the respect paid to geographical systems on the position of Songaar. Two bad sketches of these discoveries, taken from the Russian records, and published by M. Lesseps, completed the mass of confusion and fruitless conjecture in which the subject was involved.

At last the unfortunate La Perouse commenced the discovery of the true method. He entered by the Sea of Japan, found the channel which separates Mantchooria from the countries of Iesso, penetrated to the sandy shallow strait which separates these countries from the continent, traversed another strait to which his name has since been properly given, and thus obtained for us a view of this Archipelago altogether new.

The English navigator, Broughton, has confirmed the correctness of the Dutch charts and those of Kämpfer, with regard to the Strait of Songaar or Matsumai. In consequence of the investigations of this gentleman, the northern coast of Japan has obtained its right position in latitude. But Broughton has given geographers a new subject of dispute, by maintaining that there is no strait between Mantchooria and Seghalien Island.

La Perouse, forced by winds and other circumstances to leave this channel before he had explored it to the end, had interrogated with much care the natives both of the island and of the continent. The former assured him that their country was surrounded with

* D'Anville, Carte générale de la Tartarie Chinoise et Carte de l'Asie, II^e part.—Ph. Buache, Consid. Géog. et Phys. sur les Découv. p. 75, &c.

† Charts of the Russian discoveries, published at Petersburg, 1773 and 1787.

water, and gave him a sketch of the strait which separated it from the continent.* The people of the continent told him that the boats which came from the mouth of the river Amur to the bay of De Castries, were dragged over a narrow isthmus of sandy ground covered with sea-weeds.† This navigator remarked, besides, that the depth of the water rapidly decreased at the extremity of the channel, and that no current was perceivable in it. He seems to have been satisfied that the strait existed, but that, obstructed by sand and sea-weeds, it only afforded a narrow passage to small boats. Broughton goes farther. He says, that having been twenty-two miles‡ farther to the north than La Perouse, he arrived at a bay which was only two fathoms deep, and which was shut in on all sides by a low and sandy ground. He is persuaded that this tongue of land, which was examined by his boats, is in no part interrupted, and that Seghalien is a peninsula. Mr. Krusenstern, who did not go near this strait, but visited that which is situated to the north of the mouth of the river Seghalien, supports the opinion of Broughton by extended reasonings.§ The water which he found in the gulf formed by this river being almost fresh, furnished a specious argument, which appeared decisive to him and his companions. If the Gulf of Seghalien communicated ever so little with the Channel of Tartary, the salt waters of that arm of the sea would have mingled with those of the gulf. M. de Krusenstern supports his views by the testimony of the inhabitants of De Castries Bay, quoted by La Perouse, and by the observations of Broughton, and says, he entertains no doubt of the existence of a sandy isthmus, rendering the land of Seghalien a peninsula; but he thinks that this is of very recent formation, and that Seghalien was really to be considered as an island at the time when even the modern Japanese and Chinese charts were constructed, all of which represent it as detached from the continent.

It is to be regretted that nautical and political considerations prevented Krusenstern from substantiating on the spot the existence of this isthmus. His reasonings as they stand are not unanswerable. Two or three windings of the beach, some islets and sand-banks, two or three narrow canals filled with the enormous rushes which grow over the whole of this coast, encumbered also with floating mea-

* La Perouse, III. p. 36.

† Idem. p. 72.

‡ "8 Fr. leagues."

§ Krusenstern's Voyage Round the World, II. p. 191—195. (Original German edition.)

dows of sea-weeds, would afford a sufficient explanation of the fact that the salt water of the Channel of Tartary did not extend to the Gulf of Seghalien. If to the west of this shallow strait there is a tongue of low land almost divided by two small rivers, as there certainly is one to the north of the mouth of the Amur, at the place which the Russians call *Gilazkaia Perewoloca*, and the Chinese *Gole*,* it is quite natural to suppose that the people of the continent have sometimes dragged their light boats over such a stripe of land, to avoid the difficult navigation of the strait itself. This is what the Cossacks of the seventeenth century did, when coming down the Amur, and wishing to reach Udscoi, they preferred carrying their boats over the tongue of land *Gilazkaia*, to the plan of doubling the promontory, which M. Krusenstern calls *Cape Romberg*. According to this hypothesis, which is singularly favored by the very remarkable details of a map of M. D'Anville,† we may conceive how Broughton may have been deceived by mistaking a cove in the strait for the strait itself. Besides, if this navigator found a sandy isthmus, even supposing it to have been of considerable width, why did he not perceive the sea on its opposite side?

For these reasons, till such time as new light is thrown on the question, every candid geographer will retain the strait pointed out by D'Anville, by the missionaries, and by the Chinese and Japanese charts, as separating Seghalien, or Tchoka, as it is also called, from the continent of Mantchooria.

Krusenstern examined with great care the western shores of the Isle of Iesso, and the south-eastern and northern shores of Seghalien Island. His account, and those of La Perouse and Broughton, are the only published sources from which certain ideas can be formed of this Archipelago; but the kindness of M. Titsingh, a Dutch gentleman who resided a long time at Japan, enables us to avail ourselves of two Japanese descriptions for details which throw a new light on the geography and history of these countries. One is called "*Ieso-Ki*, or a description of Iesso, by Arai-Tsikogo-no-Kami, instructor of the Ziogoen (military emperor) Tsoena-Josi," written in 1720. The other is called "*Ieso-Ki*, or a description of Iesso, with the history of the rebellion of Samsay-In, by Kananamon, Japanese interpreter," written in 1752. Besides these,

* Muller's Memoir on the River Amur, in Busching's Geog. Mag. II. 507, 508.

† *Asie*, III^e part. 2^e feuille.

M. Titsingh has communicated an account of two Japanese maps, which appear in a periodical work, entitled the "*Annales des Voyages*." We shall take the northern coast of Japan for our point of departure.

The Isle of Matsumai, situated to the north of that of Nippon, is called in the Japanese language *Iesso*, or "the Coast;" it also receives the name of Mo-Sin, or "the Hairy Bodies." The Mo-Sins formerly occupied the northern parts of Japan as far as the mountain Ojama. Driven back into their own island, they have there been repeatedly subdued; and it is only in the south part of the Island of Seghalien that they preserve their independence. According to Krusenstern, the Mo-Sins call themselves Ainos.* This nation is distinguished from the Japanese by a stature somewhat taller, and a more robust frame. They have very thick black beards, and the hair of their heads is black and somewhat frizzled. Both the men and women tattoo their lips with figures of flowers and animals. The rich among them dress in Japanese or Chinese manufactures; the common people wear a stuff made of a fibre obtained from a species of willow bark. At the early age of ten the children learn to dive in the sea, and to leap over tight ropes. The Ainos excel in both exercises. Some of them can leap six or seven feet high. They hunt the deer; their principal arms are the bow and arrows. Small detachments of Japanese can beat thousands of the Ainos. The hereditary chiefs of the villages acknowledge themselves the vassals of the Japanese Prince of Matsumai, and pay him a tribute of the skins of otters, seals, bears, elks and beavers, likewise of salmon, falcons, and other productions of their country. They live together without established laws, and almost without religious worship; at least a few libations and the lighting of fires in honor of Kamoï, a Japanese deity, are the only religious ceremonies that have been observed among them. They have no alphabet and no coin. They trade entirely by barter. They repair to one of the Kurile islands, lay down their goods on the beach, and return on board their vessels; the Kurilians come down, examine the goods, and place their own by the side of them; and by a series of such negotiations in dumb show their bargains are concluded. They allow polygamy; adultery they resent and revenge. If an attempt is made by a married woman to seduce a man, he demands her earrings, and with these pledges in his hand he is safe from the at-

* Krusenstern's Voyage, II. p. 74.

tacks of the injured husband. Brothers marry their sisters. Their tribes are so many separate family associations, which seldom form mutual alliances. Their lamentations for the dead are expressed by mock-fights among the relations, in which bloody wounds are sometimes inflicted. To these curious accounts given by the Japanese writers, very little has been added by European navigators. Broughton informs us that these people are uncommonly hairy over the whole body. Krusenstern considers this statement as an exaggeration, although it is supported by the testimony of the Dutch, and appears to be confirmed by the Japanese accounts.

The language of the Ainos seems to be equally foreign to the Japanese, the Mantchoo, and the Kamtchadale. On comparing about a hundred well-chosen words with the corresponding terms in several of the languages of Asia, and of Oceanicæ, we can find no indication of affinity; but a more intimate acquaintance with the structure and the roots of many of these languages would be requisite to enable us to pronounce with any decision on the question. This language, though less sonorous and less mellow than the Japanese, has no savage rudeness in its articulation.

The following are a few specimens of it:—

Heaven,	<i>likita.</i>	Night,	<i>atziroo.</i>
Earth,	<i>sirikata.</i>	Man,	<i>okkay.</i>
Sun,	<i>tofskaf.</i>	(In Japanese	<i>otoko.</i>)
Moon,	<i>koonetsoo.</i>	Woman,	<i>mennokoosi.</i>
Stars,	<i>noro.</i>	Father,	<i>fanpé.</i>
Mountain,	<i>kimla.</i>	Mother,	<i>tafoo.</i>
Island,	<i>modjiri.</i>	(In Japanese	<i>fafa.</i>)
Shore,	<i>siri.</i>	Fire,	<i>abé.*</i>
Day,	<i>tokaf.</i>		

The Isle of Iesso presents on all sides lofty mountains, covered with a beautiful verdure. The name In-soo, given to the island, according to Broughton, expresses this circumstance—the first syllable signifying *high*, and the second, *green*.† It abounds with firs, willows, and many other trees. Tussilagos‡ and the Kamtchatkan lily§ thrive in it, showing that the climate is moist and cold. There are many creeping shrubs. The reeds have the same enormous size as at the mouth of the river Amur. Among the cultivated vegetables of which trials have been made by the Japanese, millet, peas, and beans, have succeeded. The animals

* *Ieso-Ki* of *Kannamon*, MS.

† *Colt's-Foot*.

‡ *In-tsooi*.

§ "*Lis saranne*."

of the island are eagles, three sorts of falcons, bears, and deer. They take the bears when very young, give them to their women to suckle, bring them up like favorite dogs or pigs, and, when grown up, confine them in cages till fat enough for killing. The family mourn over the death, yet eat the body of the animal; a custom which reminds us of the Ostiaks.* Otters and seals are described by the two Japanese authors, under many different names. Whales come to the bays and river-mouths in quest of the immense swarms of *nising*, a kind of sprats, which are found there. Salmon also abound to such a degree that they may be taken with the hand. The sea-leech is caught and sold to the Japanese. Several of the fuci are used as common articles of food.

Matsumai,† or “the Town of the Strait,” (Matsi being the word for a strait), is built near the south end of the island. It is a Japanese fortress, and inaccessible by land. Other military posts extend along the western coast all the way to the northern point. In coasting the western shore, we meet with the islands of Osima, Kosima, Okosiri, Riosiri, (which contains the Pic de Langte of La Perouse‡), and Refoonsiri. The large gulf which extends into the country, is called by the Russians the Gulf of Strogonof. The last station to the north is Notsjiab, the Notzambo of Krusenstern.§ Soyea is on a bay farther to the east. On the north-west coast the Ainos, though subject to Japan, live by themselves. Atkis, their principal village, is on the north-east coast. A Russian officer, M. Laxmann, visited in 1792 the harbor of Kimoro, which belongs to it.|| M. Titsingh’s manuscript contains no such name as this last;*** but Atkis is indicated under that of Atskesi. A firth or strait which has received no name, separates the Isle of Iesso from that of Chikotan, one of the Kurile islands, claimed by the Japanese. The south-east coast has been surveyed by the Dutch and by Broughton. The country is covered with magnificent forests. Volcano Bay is a circular basin of a very picturesque appearance. There is every reason to suspect the existence of a volcano in a state of activity in this quarter, although it has not been positively ascertained. The Japanese divide this island into five districts, but we are unacquainted with their respective limits.

* See Book XXXVIII. p. 356, (Malte Brun.)

† “Matsimai.”

‡ Krusenstern’s Voyage, II. 56.

§ Idem. II. 50.

|| Storch’s Russia under Alexander I. fascic. 6—(In German.)

*** “Among two hundred proper names.”

To the north of the Island of Matsumai, the long Island of Se-ghalien extends, called by the Japanese *Oku Iesso*, or the Upper Iesso, sometimes *Kita Iesso*, which means either Northern Iesso, or the Iesso of Kitay, (China.) The Aïnos, according to our Japanese geographers, call it Karato, to which name the Japanese add the termination *sima*, signifying *island*. According to Krusenstern, the name given to it by the natives is *Saldan*; according to La Perouse, *Tchoka*; but the latter appears to be only the name of a leading village, which is written Tchuchin, on M. D Anville's map. The other two names may probably also turn out to be local.

La Perouse, who visited the west coast, gives a very favorable account of this people, taken in a moral point of view. The intelligence of these poor islanders struggles against a severe climate. They live by fishing and hunting. They tattoo their persons, and, like the Aïnos of Iesso, they make stuffs of the willow bark. Their language contains some German and some Mantchoo terms. A boat in their language is *kahani*, in German, *kahn*. The word *ship* has exactly the same meaning with them as in English.* So has the word *two*, as pronounced by the English. In Iesso *tsoot-soob* is the word for the number two. This island, very high in the middle, becomes flat towards the south end, where it seems to have a soil favorable for cultivation. Vegetation is extremely vigorous. Pines, willows, oaks, and birches, are the principal forest trees. The surrounding sea is full of fish. The rivers and streams abound in salmon and trout of the best quality. The hills are covered with rose trees, with angelica, and Kamtchatkan lilies.†

Krusenstern examined Aniwa Bay at the south end of the island. Here the Japanese had an establishment, which the Russians have destroyed; and it is supposed that the latter nation mean to colonize it. The whole eastern coast, examined by the same navigator, presented woody valleys, behind which mountains covered with snow seemed to lose themselves in the clouds.‡ At the 51st degree of latitude the ground becomes low, and nothing is to be seen except sandy downs and hills.§ The south part is inhabited by the Aïnos. The east coast seems to be uninhabited; the north-

* "*Chip*, vaisseau; *ship*." The translation above is correct, if the word *chip* is spelt after the French orthography.—P.

† Voyage de M. La Perouse, IV. p. 73. III. 40, 43.

‡ Krusenstern, II. p. 92, 96, 144.

§ Idem. p. 153.

west coast, near the mouth of the river Amur, is occupied by a colony of Mantehoos.

To the north-east of the Isle of Iesso, a chain of islands extends all the way to the south point of Kamtchatka. The Russians call them the *Kuriles*. They reckon twenty-two of them, including Iesso. The inhabitants of this last isle reckon thirty-six, which they comprehend under the name of Kooroo-Misi, which is probably of Japanese etymology, and signifies the "Road of Sea-weeds;" *kooroo*, signifying a species of fucus, and *mitsi*, a road. The charts in Krusenstern's voyage lay down only twenty-six; the others will be discovered when the eastern shore of Iesso is better explored. D'Anville lays down twenty-nine to the north of the Boussole channel, and thirty-four in all. This Archipelago is naturally divided into two parts, the chain on the south of the Boussole channel, and that on the north. The one which is nearest Iesso, and is claimed by the Japanese government, may be called the Great Kuriles; and the other, adjoining to Kamtchatka, the Little Kuriles.

The latter, inhabited by Kamtchadales who left their native country on the approach of the Russians, present nothing but a chain of precipitous barren rocks, which are mostly volcanic. Poromu-Shir* is the largest. Sumtchu shows some indications of silver mines. Ana-Kutan, Arama-Kutan, Syas-Kutan,† and several others, contain extinguished volcanoes. That of Rashotka, called Sarytchew Peak, by Krusenstern, is constantly burning, and also that of Ikarma. In Usi-Shir there are warm springs issuing with violent jets.

The Great Kuriles promise more considerable advantages to intelligent colonists. That of Oorooop,‡ the "Company's Land" of the Dutch, the Nadeshda of some Russian maps, and the Oorooowoo of the Japanese manuscript, Ieso-Ki, has firs and cherry trees. Here begin the hairy Kurilians of the same race with the Ainos of Iesso and Seghalien. Etorpoo, the "States Island" of the Dutch, the Atorkoo of Krusenstern's map, and the *Ietorofo* of the Japanese, contains fine forests, which, however, are at times seriously threatened by an adjoining volcano in the same island. The plains and mountains of Koon-Shir are covered with the most beautiful larches and firs. The *Pinus cembra* thrives in it. It was proba-

* *Shir* or *siri* is the term for an island in the language of Iesso.

† Kutan is from *Kotang*, the Iesso term for a country.

‡ "Urup."

bly at Chikotan that Steller and Spangenberg believed they saw vines, and even the wild citron of Japan. These navigators certainly did not find the oak and the walnut, except on the coast of Iesso.

It is among the Great Kuriles that we are to look for a part of the alleged discoveries of Beniowski.* This enthusiast imagined that he saw at Koonashir, considerable towns. There was a pearl-fishery on its coast. His Tchulgan-Idzon, rich in copper, and Maanas-Idzon, abounding in gold, are no more to be found. But the Japanese geographers point out in the Isle of Iesso, a district called Figasi, and a village called Kawa, which are evidently the isles of Fiassi and Kawith of the Polish navigator. His accounts of silver and copper mines, horses, red pearl or coral, which he found in these countries, contain nothing incredible. In giving the town of Matza 2000 houses he probably exaggerates; but the town exists, and is called Matzige.† It is on the whole rather rashly that this navigator has been charged with intentional imposture.

We now proceed to describe a country more frequently treated in detail than those we have just examined. The three islands of Nippon, Kiusiu, and Sikokf, surrounded with a multitude of smaller islands, form the kingdom, or, as it is sometimes called, the *Empire of Japan*. The Chinese at first called it Yang-hoo, or the "Workshop of the Sun;" then they called it Noo-Kooé, or "the Kingdom of Slaves;" and finally, Je-pen, or Je-poon, "Country of the Rising Sun."‡ Marco Polo knew it under the corrupted name of Xipangu. The isle of Kiusiu has from north to south a diameter of nearly two degrees, or 130 miles,§ and its greatest length is about 220.|| That of Sikokf is 100 miles long, and 55 broad.** The large Island of Nippon lies south-west and north-east; its length is not less than 1600 miles,†† but its breadth is in every part moderate. Its medium breadth is not more than 160 miles,‡‡ though it may be the double of this between the extremities of two projecting points. The surface of the Japanese states may be reckoned at 122,720 square miles.§§ The population is rated at between 15 and 30 millions by the most moderate

* See his Voyage, translated by Forster, I. 368.

† Manuscript Chart of Titsingh.

‡ Kämpfer's History of Japan, I. 73, 74, (German edition.)

§ "50 Fr. leagues."

|| "80 Fr. leagues."

** 36 by 20 Fr. leagues."

†† "300 Fr. leagues."

‡‡ "80 Fr. leagues."

§§ "16,000 sq. Fr. leagues."

authors. This regular and flourishing state, at the further extremity of Asia, is withdrawn from the researches of travelers by the cautiousness of its policy.

The whole country is full of mountains and hills, and its coasts beset with steep rocks, which are opposed to the waves of a stormy ocean. The plains are pervaded by numerous rivers and small streams. But the hills, the mountains, and the plains, enriched with many singular plants, present the interesting picture of human industry amidst the traces of the revolutions of nature. The most celebrated mountain of Japan is that of Foosi, which is covered with snow through nearly the whole year. In the neighborhood, the mountains of Faconi surround a small lake of the same name.* Some of the mountains contain volcanoes. The greater part of them abound in evergreen trees and limpid springs. It is said that there is near Firando an island entirely volcanic; and several others of the same kind are mentioned in the surrounding seas.† In the province of Figo there is a volcano which gives out many flames.

The rivers of Japan cannot have a long course. The Jedo-Gawa, which passes by Osaka, has several bridges of cedar, from 300 to 860 feet long. The Ojin-gawa‡ and the Fusi-gawa are also broad and rapid rivers. In Japanese history, the river Oomi is mentioned as having in one night issued out of the earth.

One of the largest lakes is that of Oitz, from which two rivers proceed, one towards Miaco, and the other to Osaka. This lake is fifty Japanese leagues long, each league being as much as a horse goes in an hour at an ordinary pace; its breadth about a third. The delightful plain which surrounds it is rendered sacred by containing 3000 pagodas.

These islands experience by turns the extremes of heat and cold. The summer-heat, however, is frequently alleviated by the sea-breezes. In winter the north and north-east winds are exceedingly sharp, and bring along with them an intense frost. During the whole year the weather is variable, and much rain falls, particularly in the *satsaki* or rainy month, which begins at mid-summer.§ According to observations, the highest degree of heat at Nangasaki is 98° in the month of August, and the greatest cold

* Thunberg, t. III. p. 164, (Langlés translation.)

† Kämpfer, t. I. p. 166, (French translation.)

‡ The word *gawa* signifies river, as it does in Celtic.

§ Thunberg, t. III. p. 234.

35° in January. The snow lies some days on the ground, even in the southern parts. Thunder is heard almost every night in summer; storms, hurricanes, and earthquakes, are very frequent. The genial rains conspire with human labor and manure to overcome the natural sterility of the soil.

The laws enjoin agriculture as one of the rigorous duties of the Japanese. Every spot is under cultivation, with the exception of the most impracticable mountains. Exempt from all feudal and ecclesiastical exactions, the farmer cultivates the land with zeal and success.* There are no commons. If a piece of land lies without culture, a neighboring farmer who is more active, is at liberty to take possession of it. There are no meadows; but the attention paid to manure is very great. On the sides of steep hills stone walls are raised, which sustain plots of ground sown with rice or with vegetables. Rice is the principal grain. Buckwheat, rye, barley, and wheat, are rarely cultivated;† potatoes are of indifferent quality; but various sorts of beans, peas, turnips, and cabbage succeed well. The rice is sown in April, and reaped in November. In this last month wheat is sown, to be harvested in the following June. Barley also lies in the ground during winter.

The plants of Japan very much resemble those of China, which is probably owing to a mutual interchange of the most useful species. The tea-shrub grows without culture in the hedges. The most superb bamboos abound in all the low grounds; ginger, black pepper, sugar, cotton, and indigo, though perhaps originally from the more southern parts of Asia, are cultivated in Japan, with great success and in large quantities. In the interior the sides of the lower mountains produce the Indian laurel, and the camphor-tree; likewise the *Rhus vernix*, the bark of which yields a gum resin which is regarded as the leading ingredient of the inimitable black Indian varnish. Besides the sweet China orange, there is a wild species peculiar to Japan, the *Citrus Japonica*. The European vegetation is mingled with that of southern Asia. The larch, the cypress, and the weeping-willow, which make their appearance in all the temperate countries between Japan and the Mediterranean, terminate here. The case is similar with the *Papaver Somniferum*, or opium-bearing poppy, the Jalap, and the lilac.

The Japanese have none of our apples, but they have pears of considerable size, shaddocks,‡ Kaki figs, or Japanese date-plums,

* Thunberg, t. IV. p. 80, &c. † Kæmpfer, I. 120, &c., (in German.)

‡ "Pamplemousses."

(*Diospyros kaki*,) and large oranges. (They have the art of making sweet-meats, and preserving a variety of fruits with spices, such as bananas, the bread-fruit (jacquier,) strawberries, cocoanuts, and many others.) They procure oil for cookery as well as for light from sesamum, from the sumachs, from the *Taxus gingko*,* from the *Laurus camphora*, the *Laurus glauca*, the *Melia azedarach*, or common bead-tree, and the cocoa-nut. They raise a great abundance of silk-worms. The cotton-plant furnishes them with light stuffs, and the *Urtica nivea* with durable cordage; they make paper and fans of the bark of a species of mulberry, of the *Licuala*, and the *Borassus flabelliformis*; bottles of the calabash, combs of the *Myrica nagi*, and all sorts of furniture of the *Lindera*, different species of pine, box-wood, cypress, and the *Taxus macrophylla*, or long-leaved yew. The eye is delighted with the mixture of cocoa-trees, fan-leaved palms, cycases, and arborescent *mimosas*, which adorn the sea-beach. The hedges by which the possessions are divided, are composed of *Lycium Japonicum*, three-leaved oranges,† *Gardenias*, *Viburnums*, and *Thuyas*, besides several twining plants, of which they make arbors and covered walks. Several plants useful in medicine are also found here, such as the *Convallaria Japonica*, *Acorus aromaticus*; *Smilax China*, in the virtues of which they were instructed by the Swedish traveler Thunberg; the *Corchorus Japonicus*, the *Laurus camphora*, the *moza*, the snake-wood,‡ and the mungo-root.

The maxims of Japanese industry have almost banished from the empire two domestic animals, which in all other countries are the most common, goats and sheep. The first are deemed hurtful to agriculture, and the wool of the second is superseded by cotton and silk. Pigs are also proscribed, as pernicious to agriculture; the neighborhood of Nagasaki is the only place where any are to be seen, and they have probably been introduced by the Chinese.§ These islands produce on the whole but few quadrupeds. In Thunberg's opinion, one province of Sweden contained as many or more horses than the whole empire of Japan; there are very few cattle; a variety of the buffalo, with a hump on the back, is employed in agriculture, and very small oxen; yet the caprice or personal taste of the sovereign has created a law of the State in favor of dogs, which are fed at the expense of the towns, and are treated with

* *Salisburia adiantifolia*, or *Ginkgo biloba*.—P.

† *Citrus Trifoliata*.—P.

‡ *Strychnos Colubrina*.—P

§ Thunberg, IV. p. 95.

much kindness and respect. The principal food of the Japanese consists of fish and vegetables. Fowls and ducks are kept chiefly for the sake of their eggs. They add to the ordinary vegetables many sorts of marine plants, *Fuci* and *Ulva*, which are prepared in various ways. Game is not plenty; there are wild geese, pheasants and partridges, but very few wild quadrupeds. The bear met with in the northern parts is black, with two white spots of a crescent form on the shoulders; the flesh, which is eaten, is compared to mutton, but is tougher. The wolf is sometimes seen in the northern provinces; there are also some foxes; the latter are held in universal detestation, and considered as evil-spirits, clothed with an animal body.

The precious metals, gold and silver, abound in the empire of Japan. This was well known at one time to the Portuguese, and afterwards to the Dutch, who exported considerable cargoes. Gold is found almost everywhere; but, in order to keep up its value by scarcity, there is a prohibition against digging beyond a determinate depth; and no mine can be opened or worked without the express permission of the emperor, who claims two-thirds of the produce, leaving a third to the proprietor of the land. Gold is found in small quantities in the sand, but the greater part of it is extracted from copper pyrites. The purest and richest mines are at Sado, in the largest of the small islands adjoining Nippon; those of Suremga hold the next rank. Silver seems to have been formerly more abundant; the Japanese consider it as rarer than gold, though here, as everywhere else, it is of inferior value in exchange. It is said that there are rich silver mines in the Province of Bungo, and the most northerly parts near Kattami; but the two islands called the Gold and Silver Islands, (*Ginsima* and *Kinsima*), are probably fabulous creations of national vanity, unless we should suppose them to be indications of some ancient commercial connection with Mexico, or imitations of the tales of Ptolemy on the *regio aurea et regio argentea*.

Copper, mixed largely with gold, forms the chief wealth of several provinces, and the most valuable of their exports. The finest and most malleable comes from Saruga, Astinga, Kino, and Kuni; the last is considered as the most malleable; that of Saruga contains the largest proportion of gold. There is also a great number of copper mines in Satsuma. Iron seems to be rarer in this country than any other metal; but it is found in the provinces of Mimasalla, Bitsju, and Bisen. The Japanese do not make so much use of it as most other nations; they employ it, however, in the

manufacture of arms, of knives, scissors, and other necessary instruments. The gold and copper are coined into money.

M. Thunberg received some amber in a present, brown, yellow, and iridescent, which was said to have been found in the country; sulphur is found in great abundance,* and pumice-stone, showing the former existence of volcanoes. We are informed that mineral coal is found in the northern provinces; there are red agates with white veins, which are used for making buttons and snuff-boxes.† According to Kämpfer, calamine is imported from Tonquin, but tin is found in the Province of Bungo; perhaps this pretended tin is only the white copper of China. A reddish-colored naphtha is employed for burning in lamps. Thunberg saw asbestos, porcelain-earth, and white marble.‡ Sulphuret of mercury in its primitive crystalline form, and in lamellated masses, has been brought from Japan. Baron Wurmb, a German *savant* settled at Batavia, received from Japan, asbestos, capillary schorl, hydrophane, and the atmospheric stones formerly called thunder-stones, denominated in Japanese *kaminary sakki*.§ There are several warm mineral springs, to which the inhabitants resort for various diseases.||

The empire is divided into about seventy principalities,** ruled by chiefs, who are vassals of the Emperor of *Kubo*.††

The capital of the empire of Japan is called Iedo, [Jeddo], and is situated on a bay on the east coast of Nippon. The houses are only one or two stories high, with shops in front. The harbor of this place is so shallow, that a European vessel is obliged to anchor thirteen or fourteen miles‡‡ off from the shore. The Emperor's palace is surrounded with stone walls, and ditches with draw-bridges. It would form of itself a considerable town, being about fifteen miles round,§§ while the whole city is nearly sixty.||||

* Thunberg, t. IV. p. 402.

† Kämpfer, I. p. 121, 122, (in German.)

‡ Thunberg, III. p. 203.

§ Verhandeligen van't Bataviaasch Genootschaap, V. 566.

|| Kämpfer, I. p. 167, (French.)

** These principalities are called *Kokf*, in the Japanese language.

†† The empire of Japan is divided into sixty-four provinces. *Bulletin de Ferussac*.—P.

‡‡ "5 French leagues."

§§ Thunberg, IV. p. 54.

|||| Kämpfer, II. 271, 344. Iedo, according to a native plan of the city, is 7 *ris* long, by 5 broad. The *lis* of China (*ris*?) is 629 yards; consequently, if this is also the measure of the *ris*, the city is about 2 1-2 miles long, by rather more than 1 3-4 miles broad, or 4403 by 3145 yards.—P.

Iedo is the residence of all the feudatory princes for one half of the year. Their families are always kept there as a sort of hostages for their fidelity. The palace consists of a great number of apartments, and occupies an immense space. The hall of a hundred mats is 600 feet long and 300 wide. The palace has a square tower, a mark of pre-eminence, which is forbidden the grandees, in the capital; but each of them enjoys a similar prerogative in his own territory. The roofs are adorned with gilt dragons; the columns and ceilings exhibit an elegant display of cedar, camphor-wood, and other valuable kinds of timber; but the whole furniture consists of white mats, adorned with golden fringes.

The houses of private individuals are of wood, painted white, so as to have the appearance of stone; the upper story serves as a wardrobe and store-room; the ground floor is in one large apartment, divisible at pleasure into smaller portions by sliding partitions. Neither chairs nor tables are used, mats being the only seats; the Emperor himself, when he gives an audience to any of his subjects, is seated on a carpet.

Going north-east from Iedo, we find two of the principal towns, Gasima and Namboo. In a south-west direction we have the town of Odowara, where catechu, erroneously called Japan-earth, is prepared; Okosaki, with its magnificent bridge; and Kwana, one of the wealthiest in the empire, where there is a strong castle surrounded with water. It is the capital of the fertile province of Owari, which gives its name to a bay.

Miaco, the second city of the empire, is in an inland situation, in a level plain 150 miles* south-west of Iedo. It is the principal seat of manufactures and trade. There the imperial coin is struck. It is the seat of the chief priest or *Daïri*, with his court of literati, and the place where all the books are printed. Kæmpfer informs us that, according to a census taken in 1674, the population of this place amounted to 405,642 persons, of whom 182,070 were males and 223,572 females, independently of the numerous court of the *Daïri*.† The vast palace of this Japanese Pope is inaccessible to strangers; but the temples of this holy city have been visited and described. That of Daiboots is the richest building in Japan, though only of wood. The gilt image of the divinity, sitting on a flower like the Hindoo idols, is twenty-five feet‡ broad between the shoulders, and capable of containing several people in the palm of his hand. The pyramidal roofs of the temples and palaces har-

* "54 French leagues."

† Kæmpfer, II. 247.

‡ "4 toises."

monize agreeably with the wooded hills surrounding the city, and from which several limpid rills flow.*

The five provinces adjoining to Miaco, reserved for the maintenance of the imperial court, are comprehended under the name of Gokinaï; they abound in rice and vegetables. In one of them, called Sitz or Sidsjow, we find the important city of Osacca, the port of Miaco, and one of the most flourishing cities of the empire. The canals by which it is intersected, and which are crossed by bridges of cedar, remind us of Venice. The pleasures which prevail there, together with the great abundance and easy price of provisions, attract a great many who are in quest of voluptuous indulgence.† Fiogo, in the same province, on the Gulf of Osacca, possesses a harbor protected by a very large mole. Mooroo, in the Province of Farima, is furnished with a natural harbor. Horses' hides are manufactured into leather at this place in the manner of the Russians.

The towns on the northern and western coasts of the island of Nippon are only known to us by name. The case is the same with those of the whole Island of Sikokf, which have not been visited by travelers. In the Island of Kiusiu, we distinguish the famous harbor of Nangasaki or Nagasaki, the only one in which foreign vessels are allowed to anchor, this privilege itself being at present confined to the Dutch and Chinese. This place was formerly nothing more than a village, and is indebted to Portuguese commerce for its prosperity and importance. Nangasaki contains eighty-seven streets, each 130 yards‡ long, which is the length legally assigned to a street; the houses therefore may be reckoned at a thousand. When approached by sea, this city presents views which would be sought for in vain in the most celebrated of our picturesque gardens. A rock 238 paces long, is the only place in which the Dutch merchants are allowed to reside, where they live in a state of seclusion and solitude worse than monkish, immersed in a total ignorance of the whole world beside.

The Isle of Kiusiu, or of Saikokf, which once formed a separate kingdom,§ still contains the following large towns:—Sanga, celebrated for beautiful women, and a manufacture of almost transparent porcelain; Kokura, the place from which they pass to Simonoseki in the Isle of Nippon; and Cangoxima, where the Portuguese landed when they first discovered this country. The

* Kämpfer, II. 234, 305, 339, &c.

† "60 toises."

‡ Kämpfer, II. 223:

§ Kämpfer, II. p. 6, 201



JAPANESE DIVINITY DAYBOT.

Islands of Firando and Amakusa had great celebrity at that epoch, from being the first seats of the Christian religion. The Isle of Tsushima, between Kiusiu and Corea, forms a principality which was tributary to the Coreans before it became subject to the Japanese. The Archipelago of Gotto terminates Japan on the south-west.

To the south, the Island of Likeo, which we must not confound with the Islands of Lieu-kieu, is separated from Kiusiu by a narrow strait. It is governed by a *Dairi*, or native pontiff, who is a vassal to the Prince of Satsuma. The inhabitants raise two crops of rice in the year. They cultivate their fields to the music of songs accompanied by the lyre. It is separated by Van Diemen's Strait from the Island of Tanao-sima, and a chain of smaller islands, extending in the direction of the Archipelago of Lieu-kieu.

To the south-east the Japanese empire includes a small Archipelago, containing a burning volcano, and traces of several subterraneous fires, now extinguished. The most considerable island is called Fatsisio, which is 500 feet* high,† and steep on all sides; so that it is only accessible by means of ladders of ropes fixed to the tops of the rocks. Here, it is said that loose women, who have been disgraced and exiled, weave silk stuffs, according to strange designs dictated by a devious imagination.

The Japanese are well formed, free and easy in their movements, of a hardy constitution, and of middling stature. Their yellowish complexion sometimes inclines to brown, and at others passes into a pale white. The women of distinction, seldom exposing themselves to the air without a veil, preserve complexions equally fair with those of our European ladies. It is by a peculiarity in the eyes that the Japanese are chiefly distinguished. They are farther from a round shape than in any other people—oblong, small, and sunk, they appear as if constantly winking. Their eyelids form a deeper furrow, and their eyebrows are placed a little higher than we generally find them in other nations. They have for the most part, large heads, short necks, broad snubby noses, and the hair black, thick, and glossy from being habitually anointed.

In these physical characters we may perhaps trace a mixture of a Chinese with a Mongolian or Mantchoorian race.‡ The Japanese history, after describing a series of gods and demi-gods, says, that

* "80 toises."

† *Fatsi* signifies ten, and *sjo* eight, in the Japanese language.

‡ De Guignes, *Histoire des Huns*. Gatterer, *Manuel d'Hist. Univ.* II. part. 1^{re} Vol. p. 441. Kämpfer, I. 87, 88

the nation owed the first steps of its civilization to a Chinese colony. Their annals go back to a Chinese monarch called Sin-Moosa. They represent him with the head of a bull, because he taught them agriculture and the management of cattle. But the language of the Japanese, a more authentic document, gives no evidence of any foreign extraction of these islanders. It contains few Chinese terms. It has no resemblance to that of Mantchooria, of Iesso, or of the Kurile Islands. The resemblances said to have been found by a learned person, between the Japanese and Tartar languages, have long remained without confirmation.* The Japanese words are not monosyllabic like the Chinese; the conjugations and the syntax have a distinct and original character.† The Japanese or *Yomi* language is employed in poetry and conversation. The Bonzes write their theological books in Chinese, which is to them what Latin is to us.

If it is said that the indigenous Japanese have been subjugated by a tribe of Mongols or Mantchoos, who adopted the language of the conquered, at what epoch are we to fix such an invasion? The sacred era of the Japanese goes back to the establishment of the hereditary succession of the *Dairis*, or ecclesiastical Emperors, which was 660 years before the Christian era. This dynasty retained its power till the year 1585 of our vulgar era. In this interval two invasions had been repelled, that of the Mantchoos in 799, the accounts of which are accompanied with many fables. In 1281, the Mongols, under Mangoo Khan, having conquered China fourteen years before, attempted to take possession of Japan. The learned Amiot has given us, in a work translated from the Chinese,‡ the history of that expedition according to the Chinese authors. In this history, the Chinese army, joined to that of the Coreans, amounted to 100,000. The Coreans furnished 900 ships of war; but that great armada was dispersed in a dreadful storm—an event which the Japanese attribute to the protecting care of their gods. All the acquisitions which the population of Japan may have received from the continent of Asia are confined to some colonies of Chinese and Corean emigrants.

The Japanese are probably, like all the principal nations of the

* Bayer, Thesaur. epist. La Croz. I. 54.

† Thunberg, Observations in linguam Japonicam, in Nov. Act. Upsal. 1792, V. p. 258-273. Hervas, Catalogo de las Lenguas, II. 64.

‡ An introduction to the History of the Nations tributary to China, composed by order of the Emperor Kang-Hi. MS. in the Imperial Library.

world, so far aboriginal that their origin is beyond the reach of history. If they came from the continent, they must have left it previously to the formation of the present languages. They have some obscure accounts, that besides their race there were two others in the island of Nippon, the *Mosins*, or hairy Kurilians, in the north, and a nation of negroes in the south. Perhaps the latter were the Haraforas of the Philippine Islands. Many other primitive races, in these insulated regions, may have shone in their day, and, unknown to the rest of the world, have become extinct.

In the year 1128, the *Dairi*, or ecclesiastical Emperor, who is descended from the national gods, was weak enough to appoint a military chief, called the *Kubo* or *Tzioogoon*. The power of this great functionary, consolidated by hereditary succession, grew by victories and by intrigues, till in 1585 the *Kubo* deprived the *Dairi* of the last semblance of political authority. Ever since this revolution the government of Japan may be considered as an absolute and hereditary monarchy, supported by a great number of subordinate hereditary princes, also absolute, whose submission to the supreme power is secured by their reciprocal jealousies and the hostages which they give. Each prince disposes of the revenues of his own fief or government. By them he defrays the expenses of his court, maintains a military force, repairs the highways, and supplies all the demands of the civil list. The *daimios* or princes of the first degree, and the *siomios* who are their inferiors in rank, possess a dignity which is hereditary. The *siomios* are not only obliged to leave their families in the capital, but also to reside there six months in the year.

Travelers admire the Japanese laws. Kæmpfer gives them the preference over those of Europe. Justice is administered in the most expeditious manner. The parties appear in person before the judge, who passes his sentence without delay. But this traveler gives no account of any legal code. He also reduces the value of his authority, by insisting on the pretended advantage arising from the law by which the visits of foreigners are prohibited, and no Japanese is allowed under pain of death to leave his country. According to Thunberg, the laws of this country are few, but executed with the utmost rigor, and without respect of persons; only that the rich, when found guilty, are allowed to get off by paying pecuniary fines.* Ordinary offences are punished with

* Thunberg, t. IV. p. 64.

death ; but the sentence must be signed by the Emperor's privy council. The moral education of children being a political duty, parents are rendered accountable for the crimes of those whose early vices they ought to have repressed. The police is vigilant. Not only is there in each town a chief magistrate of police, called the *Nimban*, but the inhabitants of each street, being accountable in a body for the offences committed by any one of their number, nominate a commissioner who watches over the safety of lives and property. In each village there is a place surrounded with palisades, containing in the middle an inscription in large characters, consisting of a code of police regulations.* It must, however, be confessed, that Varenus, a well-informed Dutch writer, gives a less favorable idea of the laws of Japan. The punishments in the seventeenth century were marked with the utmost cruelty. To hack the criminal to pieces, to open his belly with a knife, to suspend him with iron hooks fixed in his sides, or to throw him into boiling oil, were common modes of punishment. The great were allowed the privilege of ripping up their bowels with their own hands.† Valentin also describes the legislation of Japan as ferocious and sanguinary. When we are told that crimes are rare in this country, we are not to infer that the laws must be excellent. How can it be otherwise in a country where every citizen is responsible for the offences of his neighbor—and where families and entire villages are visited with the extremity of punishment for the fault of an individual? Such institutions, if they lessen the number of crimes, deprive innocence of its tranquillity, and society of its enjoyments. Would it not be better to run the risk of being robbed once or twice in one's life, than to be every moment in dread of having one's bowels laid open to atone for robberies committed by our neighbors? All that can be said in their favor is, that such terrible restraints may be rendered necessary by the degraded condition of human nature. But allowing the standard of private morals to be the lowest that can be imagined, it is a mistaken notion to suppose that the efficacy of the laws is in proportion to their atrocity. The accountableness of a portion of the community for crimes which the united vigilance of that portion is capable of preventing, is to a certain extent wise and politic, but it ought not to go beyond pecuniary fines ; and it is only just where

* Thunberg, IV. 72.

† See the plates of the work entitled “*Ambassades des Hollandais au Japon.*”

those who are liable in such payments have the exclusive management of the prevention of crimes. Cruelties to those who have forfeited their lives are in all cases to be avoided ; and when practiced towards individuals who are not the actual offenders, they are sure symptoms of a hideous barbarism, which imagines that the abuse of the members of the community is the best method of insuring a due reverence for the laws.

The accounts of travelers concur in assigning to Japan a prodigious population. Even the mountains, of which this country chiefly consists, are turned to the best account by industrious cultivators ; and the *Tokaido*, the principal of the seven great roads of Japan, is sometimes as much crowded with travelers as the streets of any European capital are with passengers.* Varenius, following the best authorities,† reckons the number of troops kept by the princes and governors at 368,000 infantry and 38,000 cavalry ; and according to the same author, the Kubo or Emperor has an army of his own, amounting to 100,000 infantry and 20,000 cavalry ; making in all 468,000 infantry and 58,000 cavalry. If this statement is correct, we may reckon the population at twenty or thirty millions of souls.

The navy of the Japanese is not worth mentioning. Their vessels are flat in the stern, and incapable of withstanding the waves of a heavy sea ; and, though the mariner's compass is used among them as well as among the Chinese, they are very awkward and ignorant sailors. It is indeed hardly conceivable how they could attempt in former times to keep up an intercourse with Formosa, and even with Java, as they are said to have done. Their navigation to the north, according to some Japanese maps, extended as far as the American coast in the neighborhood of Behring's Straits, which they called Foosang. At present they scarcely venture farther than Iesso ; and the inhabitants of that island speak of their voyages to Rakkosima, or "the Country of Sea-Lions," which is probably either Behring's Island or Kamtchatka, as the Greeks did of the voyage of the Argonauts.‡

Varenius has given an account of the revenues of Japan, for each province separately. He makes the sum total 2834 Dutch tons of gold, which, valuing the ton at L.10,000 will be upwards of twenty millions sterling, without reckoning the provinces and

* Thunberg, t. II. p. 345. III. p. 282 and 318.

† Varenius' Description of Japan, c. IX.

‡ Ieso-Ki, d'Arai-Tsikoego, MS.

towns which depend immediately on the Emperor. But these revenues should not be considered as national, being paid in kind to the different princes. The Emperor, besides the large revenue of the royal domains and his own provinces, possesses a considerable treasure in gold and silver.

The Japanese are divided into two leading sects of religion, that of Sinto and that of Budso. The first acknowledges a Supreme Being, who is too exalted to receive the homage of men, or to look after their interests ; but they admit as objects of veneration some deities of subordinate rank, to whom they pray as mediators. They maintain that the souls of the virtuous occupy the regions of light adjoining to the heaven of heavens, while the souls of the wicked wander through the air till they have expiated their sins. Though the doctrine of the transmigration of souls is foreign to that creed, the rigid adherents of the Sinto sect abstain from all animal food, abhor the shedding of blood, and will not touch a dead body.* They call their gods *Sin* or *Kami*, and the temples *Mia*. These last consist of several apartments and galleries, formed, according to the custom of the country, by partitions, which are removed and replaced at pleasure. Straw mats are laid on the floors, and the roofs form on each side a projection sufficient to cover a sort of raised path surrounding the temple, on which the people walk. In these temples no figure is remarked that can be considered as representing the invisible Supreme Being ; but they sometimes preserve in a box a small image of some secondary divinity. A large metallic mirror is placed in the middle of the temple, to remind the worshipers that, as every spot on the body is there faithfully represented, the faults of the soul are seen with equal clearness by the eyes of the immortals.† The feasts and ceremonies of their worship are agreeable and cheerful, because they consider their deities as beings who take pleasure in dispensing happiness.

The sect of Budso is originally from Indostan, and is the same with that of Budha or Boodh, which is said to have been formed either in Thibet or the Island of Ceylon, about eight centuries before the Christian era. Spread over Ava, Siam, China, and Corea, this sect adopts some maxims from other religions ; but it preserves the doctrine of transmigration. It threatens the wicked with a dreadful hell, where it describes a bridge for souls, abysses of water and fire, and other imagery borrowed from the Alpine regions of Thibet. It also promises to the righteous a paradise of gay fields,

* Thunberg, IV. p. 19.

† Thunberg, IV. p. 21.

houses, and towns, like that of Swedenborg. This paradise, called *Gokurak*, is ruled by the god Amida. Boodhism is so mixed with the Sinto or old religion of Japan, that it is difficult, and perhaps will become in time impossible, to make any discrimination between the dogmas of the two.

Japan has a set of moralists or philosophers, whose doctrine goes under the name of Sjooto. It has some affinity to that of the Epicureans, although its professors acknowledge, with Confucius, that virtue is the purest source of pleasure. These philosophers believe in the existence of a soul of the world, but do not worship any subordinate deities; they have no temples or religious ceremonies. It has been said that these deists favored Christianity, and that their number has decreased since the persecution of that religion, as, in order to avoid incurring suspicion, they made a point of offering an ostensible homage to the gods of their country.

From the year 1549 till 1638, missionaries of the order of the Jesuits labored in propagating their faith. They did not find this nation so ready as many others to embrace a plausible creed, merely because it was urged with earnest importunity. Their conversion could only be effected by arguing with them and resolving their doubts. In these intellectual efforts they obtained in the first instance great success. Several of the governors or tributary kings openly professed Christianity; and in one district the Jesuits obtained the entire prohibition of every other religion. Soon, however, the zeal of the grandees began to cool. They differed materially in one point of practice, viz., polygamy—refusing to part with their numerous trains of wives. The whole missionaries were ordered to leave the country. This mandate not being speedily put in force, the Jesuits remained, but kept themselves extremely quiet. Afterwards some zealous barefooted friars arrived from the Philippine Islands, whose open proceedings revived the severities of the government; some of them were crucified, and others had their ears cut off. At the same time a Portuguese vessel having been taken near Orudo, was found to contain a quantity of arms. A strict examination being made, the captain exculpated himself from the imputation of conspiracy; but, being subsequently interrogated by the Japanese officer on the subject of the extensive conquests of the Portuguese nation, of which he had boasted, he said that these were made by sending missionaries, who converted a large proportion of the people, after which an armed force was landed, and, being joined by these converts, soon made themselves masters of the country. The rage of the sovereign Tayoosama

then knew no bounds, and a persecution of the bloodiest description was immediately begun. In 1590, 20,000 Christians were put to death; and according to the accounts of the missionaries, the massacre of 1638 involved 37,000. But some cotemporary authors tell us that there were altogether no more than 20,000 Christians in the kingdom.* These disasters are, in part, ascribed to the pretensions to power and the political intrigues of the Jesuits, throwing an odium on the religion which they professed. It is very probable that the commercial jealousy which the Dutch harbored against the Portuguese, had a share in the bloody proceedings. Ever since that memorable epoch, the Catholic religion has been held in abhorrence in Japan. The missionaries were perhaps too forward in setting fire to the places consecrated to the native worship. It is very probable that, if a band of Japanese missionaries should land at Havre-de-Grace, and set fire to the Cathedral of Rouen, the French police would treat them with no small severity.

The civilization of the Japanese seems, like that of the Chinese, to be stationary; but Japan has germs of improvement which offer some possible prospect of a moral revolution. The brave and intelligent Japanese comes nearer to the European, by possessing a more masculine character and a higher degree of civil liberty. We are told that their learned language is the ancient Chinese, and that their written characters have a still greater resemblance with those of China; but those of the Japanese stand for letters, and not for entire words. The Chinese cannot read a Japanese book; but every well-educated Japanese can read the books of China. M. Titsingh, who is now engaged in a great work on Japan, has brought with him several printed books which do honor to the skill of that nation. Their types are not movable, and they print only one side of the paper. This gentleman has in his possession a superb Herbal, drawn and colored both with taste and accuracy; he has brought maps and plans very handsomely colored; and which, though they have neither latitudes nor longitudes, will not be without their use in chorography. They have, since 600 years before the Christian era, been in the practice of engraving their money and the coats of arms of their principal families.† The Dutch language is read and spoken in this Asiatic country. Medicine and natural history begin to be taught from Dutch books.

* Plat. de bono Statu. Relig. lib. II. cap. 30.

† M. Titsingh, quoted by Charpentier-Cossigny, in his Voyage to Bengal.

Hitherto their physicians have been very ignorant men. Their astronomers adhere to an extremely inconvenient division of time. The year, which is lunar, sometimes begins in May, sometimes in February. Seven times in nineteen years, an intercalary month restores it to the solar course. The schools or colleges, however, seem to be superior to those of any other Asiatic country. Floggings and howlings are not the sounds with which they ring, but solemn songs, in honor of their heroes and national gods. Poetry is held in honor. In some arts the Japanese surpass the improvements of European industry. They have excellent copper-smiths, blacksmiths, and armorers. Glass-works are common in Japan, and they even make telescopes; their pictures are loaded with brilliant colors, but in composition and design they are defective.

Their houses, which, on account of earthquakes, have only two stories, would not please the taste of an European, nor would their furniture or their dress; but all these objects evince the industry and ingenuity of the people. Divided into several apartments by movable partitions, the interior of the house is ornamented with paintings, and gilt and colored paper; their furniture glitters with a bright and unchangeable varnish; their clothes wide, but tucked up with a sort of elegance, are of substantial cotton and silk stuffs, generally made in the country; they also make their own clasps, buckles, and other trinkets which belong to the female attire, straw slippers, (which are left at the door when they enter a house), hats of flags* which they wear in traveling, and indeed, almost every article subservient to their luxury or convenience. The carriages in which their ladies ride, seem to be elegant and commodious.† They procure a kind of spirit from rice, which they call *sagui* or *zakki*, possessed of a powerful intoxicating quality.‡

A Japanese is certainly in some respects rather a ludicrous object—his head half shaved; the hair which is left, accumulated on the crown of his head; the enormous covering of oiled-paper in which he is wrapped up when he travels; his salutations, which consists in bending his body repeatedly almost to the ground; and the fan which he constantly holds in his hand, present an extraordinary figure. They entertain a high sense of honor, and observe towards each other the most ceremonious politeness; their courtesies and ceremonies are infinite; they have many books teaching

* "D'herbe."

† Ambassade au Japon, p. 98, 145.

‡ Titsingh, in the "Verhandelingen van het Bataviaasch genootschap

how to take a draught of water, how to give and receive presents, and all the other minutiae of behavior. Their chiefs are said not so much to resemble our counts and dukes as tributary sovereigns, like those of Arragon and Castile; they are supposed the entire proprietors of the land, part of which they keep for the support of themselves and their families, and divide the rest among their nobles who have vassals under them. The Japanese, proud of the minute cleanliness of his habits, despises the Europeans as a dirty race; he has no idea of our keenness in dispute, and, even when loaded with injuries, does not utter one vehement expression; but his pride is deep, rancorous and invincible, and the poignard, which is inseparable from his person, is employed as an instrument of vengeance, when the object does not expect it, or to destroy his own life, in case vengeance is impossible.

The law allows only one wife to the Japanese, but the concubines live in the same house. The wife is at the absolute disposal of the husband; and when she incurs his displeasure, she has no appeal. Connubial infidelity is rare among them, although they are subjected to no system of seclusion. In cases of divorce, they are obliged to go constantly with the head shaved. In their marriage ceremonies there is an agreeable simplicity; the woman standing up at the foot of the altar, lights a torch, at which the man lights another. It is also the custom for the young bride to throw the playthings of her childhood into the fire.

The bodies of people of rank when they die are burned, those of others are buried. The festival of lanterns is celebrated as in China, to which is added the custom of visiting the graves at stated times; the manes are regaled with food and drink, and treated with songs and compliments.

The public amusements consist of dramatic entertainments, which are said not to be inferior to those of polished nations. The great number of dancing girls and boys* announces the relaxation of public morals, which is also evinced by the great number of infamous houses, which are more scandalously protected here than in any other country.†

Inland communication is greatly facilitated by well-kept roads; nor are there any duties to interrupt the progress of trade. The harbors, though shut against the commercial enterprise of Euro-

* “Des danseuses en grand nombre, et surtout des danseurs plus qu’effeminés.”

† Kæmpfer, II. 9.

peans, are filled with large and small craft. The shops and markets teem with all sorts of commodities. In the towns there are large fairs, which attract a numerous concourse of people. The Chinese is the most important branch of their foreign trade. They import raw silk, sugar, turpentine, and drugs; they export copper in bars, varnish, and gum-lac. According to Titsingh and Thunberg, the profits of the Dutch trade to Japan are not very considerable; two vessels only are employed in it. The Japanese money is singular in its form. Mr. Titsingh has some pieces in his possession which have a convex elliptical shape; the gold pieces are called *kobangs*; the silver ones, which are called *kodama*, sometimes have a figure of Daïkok, the god of riches, seated on two casks of rice, with a hammer in his right hand and a bag in his left.* M. Titsingh's collection of coins goes as far back as 600 years before Christ.

Such is this singular Asiatic country, too much extolled by the traveling naturalists, as Thunberg, and too much vilified by the missionaries. The former saw there only a magnificent botanic garden; the latter, only the stains left by the blood of the martyrs. The description of Varenus and that of Valentine seem dictated by the discontents of the Dutch nation at the time at which they were composed. M. Titsingh, who, while exercising the functions of Dutch resident, conciliated the esteem and confidence of the princes of the imperial blood of Japan, is employed in a large historical, political and geographical work on this country, which he seems to have studied with greater deliberation and greater zeal than any one before him.

The two chains of mountains which traverse Corea and Japan seem to approach one another, and to be continued along the bed of the sea, so as to form a series of little Archipelagoes, extending from Japan to the Island of Formosa. In this maritime region, which is little known, we find the state of *Loo-choo*,† or *Lequeyo*. The difference in the orthography arises from this circumstance, that the Chinese letter *k*, similar to the Swedish, has neither the sound of the English *ch*, or *tch*, nor of the French *k*; it, therefore, can only be imperfectly expressed by some combination of our consonants, as *tk*, or *tgh*. This is a very flourishing state, and worthy of engaging our interest. For the first good information on the subject we are indebted to a Chinese ambassador named Soo-pa-koo-ang, who was sent thither in 1719, and from whose writings

* Titsingh, *Verhandeligen*.

† Lieu-Kieu.

Father Gaubil, the missionary, has extracted his account.* Kæmpfer had indeed previously mentioned it under the name of the *Islands of Liquejo*, but in an obscure and general manner. A very few years ago, the principal island was visited by two British vessels, which had gone out with Lord Amherst to China, and took the opportunity of making this trip during that nobleman's stay.

According to Gaubil, these islands form, as we have already stated, a sort of chain, or series of little Archipelagoes, extending from Kiu-Siu, the most southerly of the great islands of Japan, to the Island of Formosa; there are in all thirty-six, subject to the same government. To the south of Kiu-Siu, there are seven small islands, and a large one called Tanaxima, belonging to the Japanese empire, and to the south of these, eight others which belong to the king of Loo-Choo; they are called Oofoo Chima, or the islands of Oofoo; the principal one is called Oofoo, in the country itself, and Tatao, or "the Great Island," by the Chinese. These islands are fertile and populous, with the exception of Kikiai, which, however, like Oofoo, contains forests of fine large cedars.

On the south-west of these is the great Island of Loo-Choo; it is about fifty miles long and from twelve to fifteen broad. The king resides at its south end, in a palace called Cheoolé, in the neighborhood of the capital Kiên-Ching, which has a sea-port named Napakiang, at a distance of five miles; this place was found, by the observations made on board the *Alceste*, to be in latitude $25^{\circ} 15' N.$ and in $127^{\circ} 52' 1''$ of east longitude; this is its south-west point, the main body of the island extending from this north and a little easterly; all the rocks about it are of coral, and immense masses, often of grotesque shapes, are seen everywhere along the sea-shore; many of the same nature are found on the higher land, at a distance from the beach, the origin of which may be considered as problematical, and is supposed by some to have been disguised by the action of volcanic fire having raised them to an elevation beyond the reach of the ocean in which they were generated.† To the west of this island there are ten others, well peopled and productive, with the exception of Lung-hoang-chu, or "the Sulphur Island," so called from the quantities of that substance which it affords. To the east of Formosa there are seventeen others, all dependent on the King of Loo-Choo.

The natives trace their history back to a period long anterior to

* *Lettres Edifiantes*, XIV.

† See Captain Hall's account.

the Christian era ; but they had no communication with the rest of the world till about the year 605, when they were discovered by the Chinese, who found them the same agreeable and polished people as they now are, though perhaps less on the Chinese model in some particulars than they have since been. The only connection which they have had with their neighbors has been with Japan and China, and even this has been very limited, nor, from what we know of these nations, are they liable to exhibit much change, or likely to have communicated variations of fashion or of habits to others. Gaubil says, that Loo-Choo was not subjugated till seven centuries after, or about the fourteenth century, and he adds, that before that time the great island was divided into three political communities, whence it is called in some maps, "the Island of the Three Kings."

The climate of Loo-Choo is one of the most propitious in the world. Refreshed by the sea-breezes which blow over it at every period of the year, it is free from the extremes of heat and cold. The land does not contain those marshes which are so great a source of disease in the warmer latitudes, and the people appear to those who have visited them to enjoy robust health. Nature has been bountiful in all her gifts to that favored country. Such is the felicity of its soil and climate, that vegetable productions, very different in their nature, and generally found in regions very distant from each other, grow here side by side. Not only the orange and the lime, but the Indian banyan and the Norwegian fir, the tea-plant and sugar-cane, all flourish together. It abounds in rice, wheat, melons, pine-apples, ginger, pepper, camphor, dye-woods, wood for fuel, silk, wax, and salt ; it also yields coral and pearls. The animals are oxen, sheep, horses, deer, and poultry. Almost the whole animal creation here is of diminutive size, but all excellent in their kind ; the bullocks seldom weigh more than 350 lbs. but are plump and well conditioned, and the beef very fine ; their goats and pigs are reduced in the same proportion, their poultry forming the only exception.

The men are a very small race, the average height not exceeding five feet two inches, but sturdy and athletic ; the women are of corresponding stature. They have a good deal of the Corean physiognomy, with increased mildness. They have nothing of the drowsy and elongated eye of the Chinese. The few Chinese and their descendants settled here have no appearance of having freely mixed with the Loo-Chooans, both their features and dispositions being wholly distinct. They show no mixture of Indian blood, be-

ing quite as fair as the southern Europeans ; even those who are most exposed, are scarcely so swarthy as persons of the same class of society in Spain and Portugal. They are a well-bred and cultivated race. They have a priesthood of Bonzes, who are generally educated in Japan. Their books on religion, morality, and science, are in the Chinese character, but, for common purposes, the Japanese letters are employed. Their language differs both from the Chinese and Japanese, though possessing many words in common with both. The Emperor Kyang-Hi established a library in the principal island in 1720, and ordered a temple to be built to Confucius. To the latest visitors, the crews of the *Alceste* and *Lyra*, this people appeared amiable in the highest degree. The friendliness and cordiality of the respectable persons who composed these crews gave them an opportunity of cultivating a knowledge of their character, and exchanging with them sentiments which did the highest honor to both parties, and appear peculiarly affecting as occurring between races who met from such an immense local distance, and had derived all their ideas from sources which in the lapse of ages had no mutual communication. On such scenes as are depicted in the narratives of Mr. M'Leod, surgeon of the *Alceste*, and Captain Hall commanding the *Lyra*, the mind enjoys a most agreeable repose, after having long traveled over pictures in moral and political geography which exhibit so many deplorable instances of the inhumanity arising from unrestrained passions, and from errors which generate antipathies that lacerate in the deepest manner the peace of society. The effect of this moral and social excellence is heightened by the delicious picture which the country, rich by nature and admirably improved by art, exhibits to the eye, refuting the dogmatism of those who maintain that the abundance of the means of pleasure has an invariable effect in vitiating the heart, and that virtue is nowhere to be found but in scenes in which the scantiness and simplicity of the gifts of nature, set limits to the wanderings of human inclination.

“From a commanding height above the ships,” says Mr. M'Leod, “the view, is in all directions, picturesque and delightful. On one hand are seen the distant lands rising from a wide expanse of ocean, while the clearness of the water enables the eye to trace all the coral reefs which protect the anchorage immediately below. To the south is the city of Napafoo, the vessels lying at anchor in the harbor, with their streamers flying ; and in the intermediate space appear numerous hamlets scattered about on the banks of the rivers which meander in the valley beneath. Turning to the east, the

houses of Kint-ching, the capital city, built in their peculiar style, are observed opening from among the lofty trees which surround and shade them, rising one above another in gentle ascent to the summit of a hill, which is crowned by the king's palace; the interesting grounds between Napafo and Kint-ching, a distance of some miles, being ornamented by a continuation of villas and country houses. To the north, as far as the eye can reach, the higher land is covered with extensive forests." About half a mile from this eminence the traveler is led by a foot-path to what seems only a little wood; on entering which, under an archway formed by the intermingling branches of the opposite trees, he passes along a serpentine labyrinth, intersected at short distances by others. Not far from each other, on either side of these walks, small wicker doors are observed; on opening any of which he is surprised by the appearance of a court-yard and house, with the children, and all the usual cottage-train, generally gamboling about; so that, while a man fancies himself in some sequestered retreat, he is in fact in the middle of a populous but invisible village.

They found many of these islanders persons of great intelligence and address. One individual was particularly characterized, whose name was Madera, a man of rank and influence in the government, who came on board in the disguise of a person of mean condition, for the purpose of learning the character and intentions of these visitors, and gradually and frankly unfolded his real character in proportion as his confidence in this respect increased. A series of anecdotes is related, showing his aptness in acquiring both the language and the ideas of the English. He delighted in receiving information; and his remarks were always pertinent. The map of the world, with the track of the ship across the various oceans from Britain to Loo-Choo, with the different intervening continents and islands, when pointed out, he and others traced with great care, and seemed at last to comprehend, though such objects were entirely new to them, and though they appear to have had no idea of the figure or vast extent of the globe. Madera was gay or serious, as occasion required, but always respectable, and all his countrymen seem to be gifted with a sort of politeness which might be fairly termed natural, having in it nothing constrained or studied.

Table of Geographical Positions observed on the Coasts of Mantchooria, Iesso, Japan, and Corea.

Places.	Lat. N. deg. min. sec.	Long. E. fm. London. deg. min. sec.	Observers.	Places.	Lat. N. deg. min. sec.	Long. E. fm. London. deg. min. sec.	Observers.
SEGHALIEN.							
Cape Elizabeth,.....	54 20 0	142 45 15	Krusenstern.	Idem,.....	45 11 0	141 12 30	Horner and Krusenstern, (repeated & accurate observations.)
— Golowatchef,.....	53 30 15	141 55 15	Idem.	Cape Malespina,.....	45 42 15	141 18 45	Idem.
— Patience,.....	48 50 0	144 45 15	Idem.	— Novolizof,.....	43 11 0	140 13 45	Idem.
— Amwa,.....	46 2 20	143 30 35	Idem.	(Okomoov.)			
Idem,.....	46 3 0	143 29 0	La Perouse, as corrected by Dagelet.	Island of Okosir, (middle),.....	42 9 0	139 30 15	Idem.
Idem,.....	. . .	144 40 15	Chart of La Perouse's Voyage, (an error in the chronometer.)	Cape Nadeshda,.....	41 25 10	140 9 45	Idem.
Cape Crillon,.....	45 54 0	142 55 15	Krusenstern's Chart, (La Perouse, Connaiss. des Temps.)	Volcano Bay,.....	42 33 11	140 52 47	Broughton.
Idem,.....	45 54 51	141 58 54	La Perouse, corrected by Dagelet.	JAPAN.			
KURILES.							
Canal of Nadeshda, near the peak Sarytchef,.....	43 2 0	152 52 51	Krusenstern.	Cape Songaar,.....	41 16 30	140 14 15	Krusenstern.
				— des Russes,.....	29 50 0	139 44 15	Idem.
				— Noto,.....	37 36 0	137 54 15	Connaiss. des Temps.
				Island of Tsus (N. point)	34 40 30	129 29 45	Krusenstern.
				Nangasaiki,.....	
				Cap d'Aurville,.....	
				— Nambu,.....	
Iesso.							
Cape Soya,.....	45 31 15	141 51 15	Idem.	COAST OF MANTCHOORIA AND COREA.	53 26 30	141 45 0	Krusenstern.
— Romanzof,.....	45 25 50	141 34 45	Idem.	Cape Romberg,.....	51 29 0	141 59 15	La Perouse.
Island of Riosheri or Pic de Langte.	45 23 0	142 10 15	Chart of La Perouse, (Error.)	Castries' Bay,.....			Connaiss. des Temps.
Idem,.....	45 10 48	141 22 5	La Perouse, as corrected by Dagelet.	Cape Monti,.....	50 30 0	141 53 15	Idem.
				Sudren's Bay,.....	47 53 0	139 40 15	Idem.
				Bay of Ternay,.....	45 13 0	137 29 15	Idem.
				Isle of Dagelet,.....	37 25 0	131 23 15	Idem.
				Tsa-Choni, (Corea).....	35 30 0	129 43 15	Idem.
				Quelpaert, (Island).....	33 7 49	126 18 57	Idem.

The whole comprises 68 provinces and 600 political sub divisions.





XACA DEITY OF JAPAN.

OF JAPAN.

[From the WONDERS OF NATURE AND ART. By the Rev. Thos. Smith. Revised by James Mease, M. D. 14 vols. Philadelphia : 1806.]

SITUATION, CLIMATE, SOIL, AND PRODUCTIONS.

THIS large and powerful Empire consists of a great number of islands [3,850,] between the eastern coast of Asia and the western coast of America, extending from 130 to 147 degrees east longitude, and from 30 to 41 degrees north latitude. Though most of the European nations call this country *Japan*, the inhabitants give it the name of *Nippon*, from the largest island belonging to it ; and the Chinese call it *Chiphon*, or the "Basis of the Sun," on account of its eastern situation. Most of the islands which compose it are environed by mountains, rocks, and a boisterous sea ; and the creeks and bays are so choked up with shoals, sand, or mud, that sailing about them is extremely dangerous.

These islands, lying in the fifth and sixth climates, would be much hotter in summer than England, were they not refreshed by the sea-breezes, to which they are much exposed by their elevated situation. They have great falls of snow in winter, commonly followed by severe frosts. The rains in summer are very violent, particularly in June and July, which, on that account, are called the *water months* ; and the country is also subject to dreadful storms of thunder and lightning, as well as hurricanes, which frequently do a great deal of damage.

The soil is naturally sterile and mountainous, but the unremitting industry of the natives has been attended with such success, that it produces a variety of grain, fruits, &c., for exportation as well as for home consumption. The seas, lakes, and rivers abound with fish, red and white coral, pearls, marine plants, and shells, the last of which are not inferior to those that are brought from Amboyna,

the Moluccas, and other easterly islands. The woods and forests are well stocked with horses, elephants, deer, oxen, buffaloes, sheep, hogs, and other useful animals ; and some of the mountains contain rich mines of gold, silver, copper, tin, lead, and iron, whilst others abound with several sorts of marble and precious stones.

Among the great variety of trees found in this country, the cedars exceed all of that kind for straightness, height, and beauty ; and are found in great profusion on most of the principal islands. The Japanese citron is a thorny shrub, the trunk of which acquires, by age and culture, the thickness of a tree. The fruit resembles a middle-sized orange ; but the pulp is glutinous, of an unpleasant smell, and a harsh, disagreeable taste.

VOLCANOES, SPRINGS, WHIRLPOOLS, &c.

Japan is remarkable for its burning mountains ; particularly near Firando, there is a small, rocky island, that has been burning and trembling for many centuries, and at a small distance from the coast is another, which has thrown out lava and other combustible matter at different intervals, for many ages.

Earthquakes are so frequent in Japan that the natives dread them no more than Europeans do storms of thunder and lightning ; and ridiculously imagine them to be caused by a huge whale creeping under the ground. Yet the shocks are sometimes so violent, and last so long, that whole cities are destroyed, and many thousands of the inhabitants buried under the ruins. Particularly in the year 1703, an earthquake, attended by a great fire, which broke out at the same time, destroyed almost the whole city of Jeddo, together with the king's palace, and two hundred thousand of the inhabitants.

It ought not to be omitted that on the coast of Japan there are two remarkable and dangerous whirlpools. One, near Simabara, is at high-water even with the surface of the sea ; but the tide no sooner begins to ebb, than, after some violent turnings, it suddenly sinks to the depth of fifteen fathoms, swallowing up with great force, the ships, boats, and whatever comes within its reach, dashing them to pieces against the rocks at the bottom, where they sometimes remain under water, and at others are thrown out again at several miles distance. The other, which lies near the coast of the Province of Kijnokuni, rushes with a loud, boisterous noise, about a small, rocky island, which by the violence of the motion is

kept in perpetual trembling. But, though this has a very formidable appearance, it is esteemed less dangerous than the other ; for its noise being heard at a considerable distance, it may be easily avoided.

BUILDINGS.

The Japanese affect a plainness and neatness in their buildings. Their houses are mostly of wood, though some of the better sort have a stone foundation ; and they are but one story high, like those of China, on account of the frequent hurricanes and earthquakes to which the country is subject. The chief furniture of the houses of the nobility is likewise rather elegant than sumptuous ; consisting of cabinets, screens, beds, &c., of the best sort, but they do not affect a show of plate, jewels, and other costly ornaments. Porcelain vessels which the Japanese make very large and exquisitely fine, are the chief embellishments of their rooms, excepting curious cimeters, and other kinds of armory. What appears most splendid are the ceilings of their halls, stair-cases, and summer-houses, which are commonly of fine cedar, and beautifully gilded and painted. Before their houses they have usually a spacious court, with an ascent of three or four steps, and a similar descent behind, which leads into the gardens.

The palace of the Japanese Emperor at Jeddo, the capital of his dominions, is not less magnificent and spacious than that of the Emperor of China. It is surrounded by three high walls, and as many deep ditches, with large intervals between each ; and the water is conveyed from one ditch to another by subterranean pipes, so that they are always equally full. These walls have eight or nine stately gates opposite to each other, and between every two gates there is first a level piece of ground, and then an ascent by steps into certain outworks, with another area beyond them, where a thousand men may be drawn up on any emergency ; so that the avenues to the imperial apartments are sufficiently secured. In the space between the first and second wall live the princes, chief nobility, and governors of the provinces, in stately edifices, according to their rank and office ; and the ornaments and furniture within are answerable to their external appearance ; it being esteemed a mark of respect to their monarch to strive to excel one another in the riches and splendor of their houses and furniture. Between the second and third wall live the Emperor's relations and principal counselors, each in separate apartments, or rather palaces,

extremely grand and beautiful. In the centre of all, within the third inclosure, are the imperial apartments, consisting of a great number of spacious halls, lodgings, offices, &c., for the Emperor, his wives, and attendants, all of them richly furnished. These apartments are three rows of buildings, nine stories high, formed on the top like pyramids, and crowned with large gilded dolphins. The ceilings of the halls and chambers are plated with gold and silver, curiously wrought, and enriched with a variety of precious stones. The hangings are of the richest silk, flowered with silver and gold, pearl, and other embellishments. In the hall of audience, where the Emperor receives homage or ambassadors, there is a throne of massy gold, set with large gems of inestimable value. The roof, which is very lofty, is also plated with gold, richly enameled with curious figures and landscapes, and supported by stately gilded columns. The gardens behind the apartments are laid out in an elegant taste, and are most agreeably diversified and adorned with terraces, canals, fish-ponds, water-works, and other ornaments. Nor must we omit to mention the noble theatre in the area before this inner court, where plays are frequently acted for the diversion of the imperial family. Upon the whole, this amazing palace, or rather assemblage of palaces, which is five or six miles in circumference, looks like a populous and opulent city within itself, inhabited by princes and nobles, and by the eldest sons of all the great men of the empire, who are educated there, and kept as pledges of their fathers' fidelity. All these contribute to form a most splendid court, their dress, equipages, &c., being extremely beautiful and sumptuous.

At Meaco, formerly the capital of Japan, there is the most magnificent and sumptuous temple in the whole empire. It is as long and as high as St. Paul's church in London, the dome excepted, and is all built of free-stone. It has an arched roof, supported by a great number of pillars; and has a vast many altars and idols in it, particularly a gigantic one of gilt copper. This temple stands upon the top of a hill, and on each side of the ascent there are fifty stone pillars, ten paces distant from one another; on the tops of these are so many large lanterns or lamps, which being lighted in the night-time, make a pretty appearance.

The temples at Jeddo are very numerous and splendid, particularly that of Amida, one of their principal deities, which is almost covered with gold. The statue of that deity is on horse-back, placed on a magnificent altar, covered with plates of the same metal; and the housings of the horse are also embroidered and

enriched with pearls, diamonds, and other gems of immense value. Nothing can be more ugly and frightful, however, than the figure in which he is represented; and indeed many other idols of these eastern nations are formed in the most monstrous shapes imaginable.

Of all the religious structures, however, in this country, that of Daibud is not only the largest, but the most remarkable. This temple stands on ninety-six pillars, and has several lofty, but narrow entrances. The body of this pile consists as it were of two stories, which run into each other, and consequently have a double roof; the uppermost of which is supported by painted pillars about two yards in diameter.

The image of the idol Daibud, which stood in the middle of the temple, is, on account of its enormous size, enough to strike any spectator with emotions of terror and awe. It is in a sitting posture, and raised about two yards from the ground, with its legs placed before it, in the Indian manner. The ears are pendulous, the hair short and curling, the shoulders naked, the body covered with a wrapper, the right arm elevated, and the left laid edgewise against the belly. So enormous is the magnitude of this symbolical representation of the greatness of the deity, that six men may sit on the palm of his hand. This idol, and the sect that worships it, derive their origin from India, at some very remote period.

M. Thunberg informs us, that his astonishment, at the contemplation of this enormous statue, had not yet ceased, when he was carried to another temple, nearly as majestic, and worthy of admiration. This was dedicated to Quanwon, and his image, together with his *dii minores*, to the number, as it was said, of thirty-three thousand three hundred and thirty-three, are arranged in twelve rows within its walls. These are of different magnitudes, and are placed according to their height, the smallest being in front, so that they may be all seen at one view.

The monstrous Colossus* at Meaco, is reckoned among the rarities

* This is a name given to any statue of an enormous or gigantic size. The most eminent of this kind was the Colossus of Rhodes, which was a brazen statue of Apollo, whose height was seventy cubits, or one hundred and five feet, and every part proportionable, the thumb being so big that few men could grasp it with their arms, and every finger of the size of an ordinary statue. One of its feet stood on one side of the mouth of the harbor, and the other on the opposite side, so that ships under sail passed between its legs. It was the work of Chares, a disciple of Lysippus, w^h

of that country, and is therefore proper to be mentioned. It is one of their principal idols or deities, is all of gilt copper, and is seated in a chair seventy feet high. No less than fifteen men, they say, can stand conveniently on its head; and, its other parts being proportionable, one may from thence form a judgment of its enormous size. The Japanese indeed, as well as the Chinese, are so addicted to idolatrous worship, that every place swarms with idols; they have them not only in their temples, but in other public and private buildings, and even in their highways, streets, and markets.

CUSTOMS, MANNERS, RELIGION, AND GOVERNMENT OF THE JAPANESE.

The inhabitants of Japan are, in general, active, easy in their motions, and stout limbed; though of inferior strength to the northern inhabitants of Europe. The men are of a middling size, and not much inclined to corpulency. Their skin is of a yellowish color, sometimes bordering on brown, and sometimes on white, according to their exposure to the effects of the sun. Ladies of distinction, who seldom go abroad without being covered from the sun and air, are remarkably fair.

The distinguishing characteristic of the Japanese is their oblong, small eyes, in which respect they resemble the Chinese. Their eye-brows are also placed pretty high, and the eyelids form, in the great angle, a deep furrow. Their heads are generally large; their

spent twelve years in making it; and, after it had stood above 1300 years, it was thrown down by an earthquake. When the Saracens made themselves masters of Rhodes, the statue was found upon the ground broken and demolished, and was sold to a Jew, who loaded nine hundred camels with the metal; which, therefore, allowing eight hundred weight to each load, (besides the diminution we may suppose it had suffered by rust and theft in a long course of time), amounted to 720,000 pounds weight, or three hundred and sixty tons—a prodigious quantity of brass to be employed in forming one single statue! Some of the moderns have doubted whether there ever was such a statue at Rhodes as the Colossus above described, and indeed the extravagant dimensions ascribed to it would tempt one to doubt the truth of the relation. But, being mentioned by so many writers of reputation, it is more than probable that there was at Rhodes an image of a prodigious size, dedicated to the sun; though the hyperbolic or figurative expressions, used by some writers, concerning it, may have given occasion to others to magnify its dimensions considerably beyond the truth.

necks short ; their hair black, thick, and glossy ; their noses, though not flat, are rather short and thick.

These people may, in general, be reckoned intelligent, brave, courteous, industrious, frugal, and upright ; but, at the same time, those virtues are frequently tarnished by the opposite vices. In all their enterprises they display sense and steadiness, as far as the lights they have received can be supposed to guide them ; and instead of being ranked among savage nations, they must be allowed to have made very great advances in civilization. Their mode of government, their regulations respecting foreign commerce, their manufactures and industry, evince proofs of policy, steadiness, and spirit. Far from indulging in the idle vanity of personal decorations, which, among some Oriental nations, are most ridiculously tawdry, they study merely comfort and convenience, and leave glittering finery to the slaves of fashion or extravagance.

Liberty is the ruling passion of the Japanese ; but it is liberty founded on order and secured by law—not the wild fire of anarchy and licentiousness. They are submissive to the laws, not to any arbitrary power ; and they execrate the inhuman traffic in slaves, which the Dutch and other nations carry on.

The rights and immunities of the rich and the indigent are equally protected ; and the uncommon severity of the laws, joined to the certain execution of them, serves to keep every one within proper bounds. Even foreigners are secured in all their established rights ; nor are there any fraudulent attempts or open attacks made on them, while they refrain from encroachments on the natives.

Some of the institutions of this Empire are unparalleled in the whole world. It is death for a native to leave the empire ; nor are any strangers suffered to come among them, except a few Dutch and Chinese, who are watched like state prisoners.

With respect to courtesy and submission to their superiors, few nations can be compared to the Japanese. Subordination to government and obedience to their parents, are inculcated into children in their early infancy ; and in every situation of life they are, in this respect, instructed by the example rather than the precepts of their elders. Various modes of salutation are established between different ranks, and these are strictly and invariably attended to.

They carry their curiosity and inquisitiveness to a great length, which may be ascribed to their desire to obtain information. They frequently tire the Dutch with their questions, which, however,

always display shrewdness and a love of knowledge. The physician who attends the factory, is highly regarded by the Japanese on account of his learning; and they consult him as an oracle, not only on subjects connected with his profession, but on every branch of science which they presume he must be acquainted with.

Frugality seems to have fixed its residence in Japan, for this virtue is equally esteemed in the imperial palace as in the poorest cottage. It is in consequence of this, that the lowest ranks are contented with their humble pittance, because they are not mortified with the sight of the accumulated stores of the rich, dissipated in wantonness and luxury. And it is a remarkable fact, that, in this populous empire, scarcely a beggar or a needy person is to be found.

The major part of the people are neither parsimonious nor avaricious; but they have a rooted aversion to intemperance in eating and drinking. As the soil is solely devoted to the production of necessaries, so those necessaries are not wasted by converting them to noxious or idle purposes.

Of their good nature and hospitality M. Thunberg had many convincing proofs, even though they have too much reason to detest the Europeans, who traffic with them, for bad conduct and fraudulent dealings. They are lofty, it is true, and cannot be moved by menaces; but they may be soothed to tenderness by mild conduct, and brought to listen to reason.

Justice is universally worshiped, not in form but in reality. The monarch never injures any of his neighbors; and no instance is to be found in which he ever appeared ambitious of extending his dominions by conquest. Numberless proofs are recorded of the heroism of the people against foreign invasion or internal disorder; but not one can be produced of their encroachments upon the lands or properties of others.

In their tribunals, causes are adjudged without delay and without partiality. The guilty find no asylum; the innocent need no advocate. Even in their engagements with Europeans, no articles of a treaty once concluded is ever altered, unless by the fault of the latter.

Superstition is one great defect in their character; but this is owing to their ignorance, not only of science, but of true religion. Pride also is another great vice in this nation. They believe they are descended from the gods; and consequently regard Europeans as beings of a very inferior rank in the scale of creation.

Of their valor and unconquerable spirit there are many proofs,

and such as might be regarded as romantic, were they not verified by historical evidence.

As on the one hand the Japanese are haughty and intrepid, so on the other they are resentful and unforgiving. They do not, however, show their hatred by violence or warmth of temper, but with an unconceivable *sang froid*, wait with patience for an opportunity of revenge. Abuse them, despise them, or touch their honor as much as you please, they will never answer a single word but merely with a long *eh! eh!* testify, as it were, their surprise, and brood in silence over their revenge, which no justification, nor length of time, nor change of circumstances can ever efface till they have executed their malice.

Their language is written like that of the Chinese, in straight lines, upwards and downwards; but the letters are entirely different, and the tongue on the whole so dissimilar, that those two neighboring nations cannot understand each other without an interpreter. The Chinese language, however, is much read and written at Japan, and is used by the learned in particular. Strangers are strictly prohibited from learning Japanese; yet M. Thunberg contrived to make some progress in the current tongue of this country, and even formed a vocabulary of some of its most usual colloquial terms.

The dress of Japan is perfectly national and uniform. From the monarch to the lowest subject, it has undergone no variation from caprice, fashion, or any other cause, for the space of two thousand five hundred years. It consists universally of long and wide night-gowns, of different lengths, according to sex or situation, and of different degrees of fineness, according to the circumstances of the wearer. The men seldom wear more than two or three of them at once; but the women have often thirty or forty of them, all so thin, as not to weigh more, collectively, than four or five pounds. These gowns are fastened round the body by a belt, which, for the men, is about four inches broad, and for the women twelve inches, tied in a knot or rose. In this the males fasten their sabre, fan, tobacco-pipe and pouch, and sometimes their medicine-box.

Stockings are not wanted, because the night-gowns descend to the ankles; but spatterdashes are sometimes made of cotton-stuff. The shoes are the meanest part of the Japanese attire, and they are generally made of rice straw; but people of distinction have fine slippers of ratan. The Japanese never enter their houses with their shoes on, but always leave them at the door.

The mode in which this people dress the hair is peculiar to themselves, and at the same time as general as the use of the night-gown. The men shave the whole of their head down to the nape of the neck, leaving, however, some on the temples, which being greased and turned back, is tied with that remaining behind at the top of the head, with several rounds of white string made of paper. Priests, physicians, and youths before the age of maturity, are the only persons who are exempted from this custom. The two former shave their heads all over; and boys suffer their hair to grow till such time as their beards begin to appear.

The Kubo, or secular emperor, is lord of the whole country, and under him rules a prince or governor in each province. The princes that are first in dignity are called Daimio; those of an inferior rank Siomio. If any of them be guilty of misdemeanors, he is amenable to the Emperor, who can dismiss him, banish him to some island, or even inflict capital punishment upon him. It is also incumbent on all those princes to perform a journey annually to the imperial court, to reside there six months, and to keep their family constantly there, as hostages for their allegiance.

But besides this monarch, there is a spiritual or ecclesiastical emperor called the Dairi, whose power at present is wholly confined to the concerns of religion, and the establishment of the church; nevertheless, this spiritual regent derives his descent in a direct and uninterrupted line from the ancient rulers of the country, for more than the period of two thousand years.

The veneration which is paid to the Dairi falls little short of those divine honors which are alone due to the Deity. He is brought into the world, lives, and dies within the precincts of his court. His hair, nails, and beard are esteemed so sacred, that they are never suffered to be cleaned or cut by day-light, but only in the night, and when he is asleep. He never eats out of the same plate, nor drinks out of the same cup more than once; but such vessels are constantly broken to pieces, that they may not fall into unhallowed hands.

Within the precincts of his palace scarcely any know his name till after his decease. His whole court, with very few exceptions, are of his own race; all of whom, who are not promoted at the secular court, have rich benefices and convents given them.

The Dairi's power, however, is much retrenched; and he now derives his principal revenues from the city and district of Meaco, from a stipulated allowance from the Kubo's treasury, and from

titles which he has the exclusive right of conferring; even the secular emperor receives titles of distinction from his hand.

The Kubo is obliged to consult a council of six persons, who are mostly men in years, and possessed of sound judgment. Besides the considerable presents he receives from the governors of provinces, he has certain crown lands and imperial cities, which are more particularly his property; and their native produce or manufacture is taxed to his revenue. In the same manner each of the princes derives a tribute from his respective province, with which he maintains his household troops, defrays the expenses of keeping the roads in repair, and supports his family in the necessary style of dignity.

The military weapons of Japan consist of bows, arrows, cimeters, halberts, and guns. Their bows are very large, and their arrows long. Fire-locks are not in common use in the army; they are chiefly possessed by persons of consequence, and are always displayed in their apartments on an elevated stand. They have a few pieces of artillery at Nagasaki, and at the imperial palace at Jeddo, which seem to have been formerly taken from the Portuguese, and are only used in saluting, or perhaps are neglected for seven years together.

The cimeter is the chief and choicest weapon, and this is constantly worn by every person above the rank of a peasant. It is about a yard in length, somewhat inclining to a curve, and has a broad back; the blade is of incomparable good temper, and the oldest are always the most valued. They are far preferable to the Toledos, and will cut a large nail without turning the edge. According to the Japanese accounts, they will cleave a man asunder from head to foot.

A good cimeter is frequently sold for a hundred rix-dollars, and it is considered by the natives as the most precious part of their property. The hilt is furnished with a round and substantial guard, without any bow, and is full six inches long. The scabbard is thick and rather flat, and sometimes covered with the finest shagreen. They never use an appropriate belt; but always stick the cimeter into their girdle on the left side, with the edge upwards, which looks extremely ridiculous.

Most crimes are punished with death, a sentence which is inflicted with less regard to the magnitude of the crime, than to the audacity of the attempt to transgress the hallowed laws of the empire, and to violate justice.

Fines and pecuniary mulcts, they regard as equally repugnant to

reason and equity ; as the rich are thereby absolved from all punishment ; a procedure which seems to be the very height of absurdity and iniquity. If the horrid crime of murder be perpetrated in a town, not only the murderer himself, but sometimes his relations, dependents, and neighbors, are involved in the calamity, according as they have been more or less accomplices in the crime, or have neglected the means of preventing its perpetration.

Dealing in contraband goods is death without mercy ; and the punishment extends to every individual concerned in the traffic, both buyer and seller. The general mode of executing the sentence of the law, is by decapitation with a cimeter in prison ; though crucifixion and other painful modes of death are sometimes exhibited in public, by way of terror.

Paganism is universally prevalent in Japan ; but the different religious sects are numerous, and maintain very opposite tenets ; yet, notwithstanding this, they live together in great harmony and concord, nor consider difference of opinion as a cause of dissension. The ecclesiastical emperor appoints the principal priests ; and every sect has its respective temples and idols.

The number of these fictitious deities is so great, that almost every trade has its tutelary divinity, after the manner of the ancient Greeks and Romans. The Japanese, however, are not wholly ignorant of the existence of an eternal, omnipotent Spirit, supreme in power and might ; but their knowledge in this respect is blended with fable and obscured by mystery.

Their temples, of which we have already observed, they have a great variety, are generally built in the suburbs of towns, on the highest and most eligible spots. The priests in each are very numerous, though they perform scarcely any other functions than to keep the temple clean, to light the fires and lamps, and to present offerings of flowers to their idols. No sermons are preached, no hymns are sung ; but such as please to pay their devotions, are at all times welcome to approach, and to leave their offerings. Even strangers are not forbidden to enter these sanctuaries of religion ; and when there is a difficulty in procuring other lodgings, they may be accommodated in them.

They have some confused notions of the immortality of the soul, and of a future state of rewards and punishments. According to their tradition, the souls of the virtuous have a place assigned them immediately under heaven, while those of the wicked are doomed to wander to and fro under the canopy of the sky, in order to

expiate their sins. Consequently the transmigration of souls has no place in their faith.

The whole tenor of their doctrine has no other object than to render mankind virtuous in this life ; their chief and universal care is, to preserve a good conscience, and to pay due obedience to the laws of their sovereign. They abstain from animal food, are loth to shed blood, and will not touch any dead body. Whoever offends in these points is considered unclean for a certain period. The only devils they acknowledge, are those which reside as souls in foxes ; these animals being considered as very noxious and dangerous in this country.

Though the professors of this religion are persuaded that their gods know all things, and that therefore it is unnecessary to pray to them, they have, nevertheless, both churches and stated holidays. Their gods, or idols, they denominate Sin, or Kami ; and their churches are called Mia. In these edifices there is no visible representation of the Almighty, though they sometimes keep a little image in a box, the emblem of the inferior divinity, to whom the temple is dedicated.

The usual holidays in Japan are the first day of every month, when they rise early in the morning, dress themselves in their best attire, and pay their respects to their friends and superiors, wishing them joy of the new month. This custom has been universally observed from very remote ages. The full of the moon, or the 15th day, is another holiday, on which people resort to the temples in greater numbers than on the first. The third festival is of less consequence, and falls on the 28th, or the day before the new moon.

Besides these monthly festivals, they celebrate five more, the first and principal of which is New Year's Day. The country at this time is given up to pastime and festivity ; and indeed the whole of the first month is set apart for pleasure throughout the empire. The second annual festival falls on the third day of the third month ; the third on the fifth day of the fifth month ; the fourth on the seventh day of the seventh month ; and the fifth on the ninth day of the ninth month. All these making uneven numbers are reckoned unlucky days, and no business is undertaken on them, but they spend them in mirth and mutual congratulations. It is a maxim among the Japanese, that the gods take delight in seeing mankind joyful and happy ; and in this respect they honor their benignity and other lovely attributes.

Pilgrimages are annually performed, to some of the most cele-

brated temples, particularly to the temple of Isie, which is consecrated to Tensio-Dai-Sin, the most ancient of their gods. This temple is very old, and has no other ornaments than a mirror, and slips of white paper, hung about the walls, denoting that nothing impure can be acceptable to God ; and that from his all-seeing eye nothing can be hid.

The Emperor, who cannot personally visit this temple, annually sends an ambassador in his stead ; and all his subjects, of every rank and condition, are bound to undertake a pilgrimage hither at least once in their lives ; though many, from a principle of devotion, go very often, and sometimes practice great austerities.

Nunneries have been established in this country upwards of a thousand years, though with respect to number, they fall infinitely short of those in Europe.

The Christian religion was first planted in Japan by the Jesuit missionaries in 1549, and in a short time made a rapid progress. But the Portuguese, inflated with their success, and relying on the number of their proselytes, began to behave with pride and avarice, which occasioned different persecutions ; and in 1596, having superciliously treated a prince of the empire, their doom was sealed ; and they were not only extirpated themselves, but all their converts were put to the sword, after an unremitting persecution of forty years.

The Japanese being persuaded that the unwarrantable conduct of the Christians, was the inseparable consequence of their doctrines, took, from that time the most efficacious means to prevent the true faith from ever being re-established in their dominions, and the Portuguese were strictly prohibited from ever approaching their coasts. The Portuguese, indeed, richly merited their fate ; for it afterwards appeared, that they had entered into a conspiracy against the emperor and government. This being discovered by the Dutch, then at war with them, and communicated to the imperial court, gained that nation the establishment they have since enjoyed.

The year in this country is measured by lunations, so that some have twelve, and others thirteen months ; consequently the termination and commencement of the year are not on the same day, or always in the same month. Every fifteenth day is allowed for a cessation from labor. Day and night taken together, are divided into twelve hours only ; and the whole year through, they regulate themselves by the rising and setting of the sun. The hour of six

they reckon at sun-rise, and the same at sun-set, so that noon and midnight are always at nine.

Time is measured by burning matches, twisted like ropes, and divided by knots. When one of these, after being lighted up, has burned to a knot, which denotes the elapse of a certain portion of time, in the day, this is made known by certain strokes on bells, and in the night, by striking two pieces of wood against each other. The Japanese era commences with Nin-o, six hundred and sixty years before the birth of Christ.

A few days after the commencement of the new year, the horrid ceremony is performed of trampling on such images as represent the Cross, the Virgin Mary, and her Divine Son. This is done for the sake of imprinting on the mind of the people an abhorrence of the Christian doctrine, which the Portuguese attempted to introduce, and, at the same time, to discover if any remains of it still exist in Japan; for which reason the ceremony is chiefly performed in such places as were formerly most frequented by the Christians. In the town of Nagasaki it continues four days, after which the images are laid by till the next year. Every native inhabitant except the governor and his attendants, must be present at this diabolical ceremony; but it is not true, as some have pretended, that the Dutch residents are obliged to participate in it.

Philosophers and moralists are regarded in this country in the same light as priests and sacred persons; and their tenets are embraced with equal ardor with those of the spiritual sects. The morality of Confucius is in high estimation. This, it is well known, originated in China, and seems to resemble the ancient doctrines of Epicurus.

Ladies do not eat with the men, but by themselves. Rice supplies the place of bread, and is boiled with every kind of provisions. Fish and fowls are very plentiful, and are eaten in abundance; but miso-soup,* boiled with fish and onions, is the customary food of the common people.

Tea and sakki constitute the principal beverage of the Japanese; for wine and distilled liquors they can scarcely be prevailed on to taste. Hitherto they have not suffered themselves to be corrupted by European modes of living, but still retain their original temperance and frugality.

Sakki is a kind of fermented liquor prepared from rice. It is tolerably bright, and bears some resemblance to wine, though its

* *Misos* are small beans like lentils, the produce of the *delichos soja*.

taste is somewhat singular, and not very palatable. When fresh, it is whitish, but afterwards it acquires a brown color, from lying in wooden casks. This drink is vended in every tavern, and is used to promote hilarity as well as at meals. It is always drank warm by the Japanese, and when taken in any quantity, soon heats and inebriates them ; but its effects vanish in a few minutes, and are generally succeeded by a disagreeable head-ache. It is sometimes transported to Batavia as an article of commerce ; but there it is drank cold before meals, in order to create an appetite.

Tea is in such universal use, that no person of any rank undertakes a journey, without a servant to carry his tea-equipage. The tea-shrub is indigenous here, and is met with most frequently on the borders and margins of cultivated lands, or on such mountains and downs as are incapable of being cultivated to better advantage.

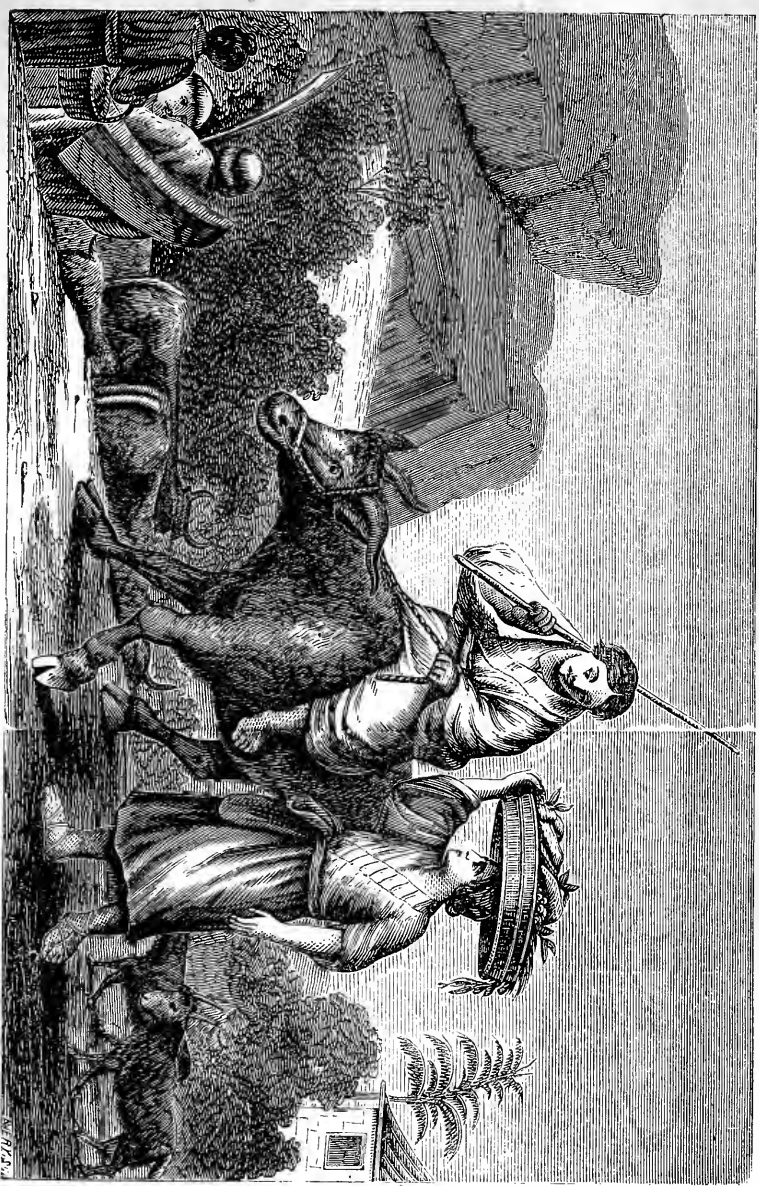
Though gravity forms the general character of this nation, they have, nevertheless, their pleasures, their sports, and festivities. Some of these are connected with their religion, others may in many respects be compared to European plays or interludes.

Of those which have a relation to their religious belief, the lantern-festival, or feast of lamps, is one of the most remarkable. It is celebrated towards the end of August, and lasts for three days. The Japanese call it Bang ; and it was originally instituted in memory and honor of the dead, who, they believe, return annually to their kindred and friends, on the first afternoon of these games, where they remain till the second night, on which they are again sent away.

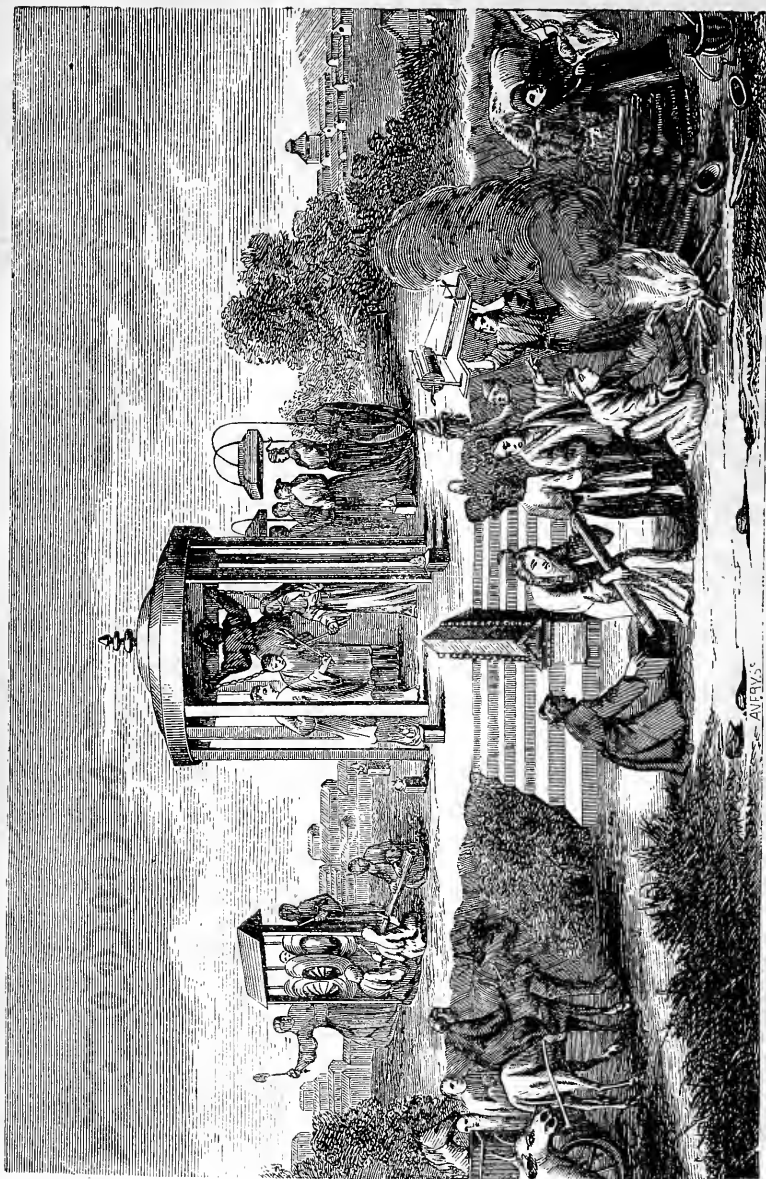
To welcome them on their arrival, they hang a number of lamps round the tombs on bamboo stakes ; and when the souls of the deceased are to take their leave, they fabricate a small vessel of straw, filled with lights which they carry at midnight in procession, with music and loud cries, and launch it on the waves, where it is left to be consumed or swallowed up.

Dr. Thunberg had an opportunity of seeing plays acted several times, both in Nagasaki and afterwards on his journey to the imperial court at Osaka. The actors are always dressed in a very grotesque manner, so that a stranger would be apt to imagine they exhibited themselves to frighten, rather than to entertain the audience. Their gestures are equally uncouth and extravagant ; and the plots are of a piece with the acting. In short, the dramatic performances of Japan can, in no respect, be put in competition with those of Europe. But they have the same purpose every

JAPANESE RUSTICS.



NEILL



THE MARRIAGE CEREMONY OF THE JAPANESE.

where—to amuse the idle and frivolous, and to fill the pockets of the players.

Among the games played by the Japanese, is one called *siobouts*, or the game of the goose. In playing this they make use of a thick checkered paper, with different figures delineated on each square. A die being thrown, each person marks his chance on the representations in the square.

Marriages are solemnized here with little pomp, and generally on an eminence without the towns, in the presence of the relations and priests. The bridegroom and bride advance together to an altar erected for that purpose, each holding a torch, while the priest is employed in reading a certain form of prayer. The bride then lights her torch, and holds it out to the bridegroom, who kindles his from it; and the congratulations of the guests terminate the ceremony. Polygamy is not allowed here, nor are the women confined; but divorces and mistresses, or concubines, are tolerated.

The married women are generally distinguished from the single, by having their teeth stained black, which, in their opinion, is a capital charm, but in the eyes of an European, is very disgusting. This black dye is derived from urine, filings of iron, and sakki; it is foetid and corrosive, and eats deeply into the teeth. Some begin to use this ornament as soon as they are betrothed, as a mark of consequence.

M. Thunberg observes, that, however much strangers are despised or feared by the Japanese, on the sea-coast, nothing could exceed the civility and respect with which he and his retinue were received in their journey to the imperial court. When they arrived on the borders of a province, they were always met by a deputy from the governor, who tendered them his services, and saw them safe through his master's jurisdiction; and, in short, had the embassy been composed of princes of the country, they could not have experienced more homage and attention. Even the lower class of the people exhibited the same tokens of submission as they do to their own *grande*s of the first rank; they bowed their heads, and frequently turned their backs, which is a sign of high respect, as intimating an acknowledgment that they were unworthy to look on them.

The roads in Japan are broad, and furnished with ditches to carry off the water. They are generally kept in good repair; but before the Dutch make their annual journey to the capital, they are freshly strewed with sand, and every species of filth is removed.

In hot and dusty weather, they are also watered ; and their sides are frequently planted with hedges of various kinds.

Mile-posts are set up, which not only indicate the distance, but also point out the road ; and, in fact, nothing is omitted that can contribute to the security and accommodation of the traveler, which might be expected among a people far advanced in civilization. The roads of Japan, however, when once made, cost little to keep them in a perfect state of repair. No wheel-carriages for pleasure are known in this empire ; and travelers either go on foot or on horseback, unless they are of high rank, when they are carried in cangos, which bear some resemblance to the shape of a sedan-chair, but are destitute of its elegance or convenience.

The Japanese either burn their dead or bury them in the earth. The former seems to have been the most ancient practice, though it is now less prevalent than the other, except for persons of distinction. The ashes are carefully collected, and after some time are buried in the earth.

When a prince or grandee dies, there are commonly ten or twenty youths of his household, and such as were his greatest favorites, who put themselves to a voluntary death at the place where his body is burned ; and their ashes are generally deposited in a magnificent sepulchre.

ARTS, MANUFACTURES, COMMERCE, ETC.

The Japanese are very ingenious in most handicraft trades, and excel the Chinese in several manufactures, particularly in the beauty and variety of their silks, cottons, and other stuffs ; and it is universally allowed, that no other nation comes up to them in the tempering and fabricating of swords, cimeters, and other weapons. They are also particularly famous for their beautiful cabinets, and for their fine varnish and lacquer, which are also valuable, that a quantity of the best sort made in Japan will sell for twenty times as much as an equal quantity of that which is made in Europe.*

Paper is fabricated in Japan from the bark of the *morus papyrifera*,† a species of mulberry, and sometimes from the *morus indica*. It is used for a variety of purposes, not usual in other countries, and its manufacture is consequently very considerable.

[* The tree which yields this valuable varnish is the *rhus vernix*, a native of Pennsylvania.]

[† This tree flourishes in Pennsylvania.]

Filagree-work in gold and silver, is made both in China and Japan ; but it seems to have been originally invented by the natives of Sumatra, who are celebrated for producing such elegant work, with tools that an European could not deem sufficiently perfect for the most ordinary purposes.

Though the Japanese have made as much progress in science as can be expected from the opportunities they have been favored with, yet it is not to be expected that they have reached the heights of Europeans in this respect. Astronomy is in great favor and repute, but they are unable without the aid of Chinese almanacs to form a true calendar, or to calculate eclipses with precision. Medicine, from their ignorance of anatomy, can never become very flourishing ; the knowledge of diseases is extremely imperfect ; and botanical medicines constitute the whole of their remedies ; and even their simples are used only in diuretic and diaphoretic decoctions. Their physicians feel the pulse, but very tediously—not quitting it for a quarter of an hour, and examining first one, and then the other arm, being totally unacquainted with the circulation of the blood. Of natural philosophy and chemistry they have little idea, except what they have borrowed from their intercourse with Europeans.

[One of their remedies is the *moxa*, a caustic, applied in almost every disease. It is made of the leaves of the *artemisia vulgaris*, or mugwort, and being set on fire, is placed on the part affected. The flame is not visible. The astrologers are consulted on the occasion, who have fingers of the human body, drawn like the man in our almanacs, with all its parts marked, to which *moxa* is to be applied. Pricking with the needle, is also in use, for a dreadful species of colic, common in Japan. A similar method of cure is practiced in China, according to Dr. Gillan, physician to Macartney's embassy.

The famous *catechu* or *Terra Japonica*, is an extract from the *mimosa catechu*, a small tree, which also grows on the mountains in India ; not the *areca catechu*, as has been supposed. It is sold, perfumed, in Japan, and used chiefly by the women to fasten their teeth, and give a sweetness to their breath. It is powerfully astringent, and frequently used by us in cases of relaxations of the bowels.]

They pretend, like the Chinese, to have been the inventors of printing, and they excel that people in the neatness of cutting their wooden blocks as well as the goodness of their ink and paper ; but they are totally unacquainted with the use of fusible types.

The coins used in this country are of various denominations; such as Old Kobangs, New Kobangs, Itjibs, Itoganne, Kodama, Nandiogin, Kosju, Seni, Kir, and Gomome Gin. They are generally simple and unadorned, and many have no determined value, so that it is indispensably necessary to weigh them. The Kobang is the largest Japanese gold coin, and ought rather to be considered as a medal than a piece of money; it is a flat, oblong plate of gold, rounded off at the four corners, nearly of the thickness of a farthing, and is stamped on one side with fine lines and different impressions of the Dairi's arms. On the reverse are inscribed several large letters, authenticating the genuineness of the coin. Among the silver coins, the Kodama is the most variable, as well with respect to its shape and size as to the impression it bears. Of this coin some are oblong, circular, convex, flat, and spherical.

Sometimes they are stamped with more, sometimes with fewer letters; and occasionally they only bear the image of Daikokf, the Plutus* of Japan, or the merchant's god. He is represented sitting on two barrels of rice, with a hammer in his right hand and a sack at his left; and the Japanese believe him to be invested with the power of producing in any spot which he strikes with his hammer, whatever he is for the moment disposed to have.

Vessels about ninety feet long rank among the largest built in this country; nor are any other allowed, lest some of the natives should be tempted to go to sea in them, and quit the empire. They are generally constructed of fir or cedar, and, properly speaking, have only one deck, though the cabin, which is tolerably large and commodious, forms another partial deck. The most singular circumstance, however, is, that the cabin projects over both sides of the bark, and, of course, has not a very elegant appearance. During fine weather, these vessels are rowed; and when they arrive in any harbor, the mast is commonly struck, and an awning spread, which protects the passengers from the weather.

The Islands of Japan were accidentally discovered by the Portuguese in 1542, from being driven on their coasts by a storm; and the discoverers were not only well received, but carried on a lucrative trade with the natives for nearly a hundred years. The English also had some traffic with these distant islands; but in 1601,

* By the favor of a Japanese interpreter, M. Thunberg procured a series of the ancient coins of Japan, some of them upwards of a thousand years old, which, at his return to his native country, he presented to the valuable collection of his Swedish majesty at Drottningholm.

the Dutch supplanted all the other nations of Europe, and obtained a monopoly, which at first was highly beneficial, but has been gradually cramped till it ceases to yield much profit. Indeed, the jealousy of the Japanese and the avarice of the Dutch, have gone hand in hand to occasion this diminution of commercial advantages; for, in proportion as the latter attempted to secure illicit gain, the former abridged the immunities they had originally granted.

Nagasaki harbor is the only place where the Dutch and Chinese ships are allowed to enter. The town is one of the five called Imperial; and on account of its foreign commerce, is one of the most bustling in the empire. It belongs separately to the secular emperor, who appoints a governor in his name, who is annually changed; but, after the expiration of a year, generally returns to his post; so that, in fact, there are two governors, one in office and the other out.

The town is surrounded on the land-side by high mountains, that slope off gradually toward the harbor, which is generally full of shipping.

The Island of Dezima, which the Dutch rent for a factory, may be considered merely as a street belonging to Nagasaki. It has a communication with it by a bridge, and at low water is only separated from it by a ditch. Dezima is only six hundred paces long, and one hundred and twenty in breadth; and in this small place the Dutch are cooped up, guarded in the day time, and locked in at night. The company's store-houses are fire-proof; but the other buildings are all constructed of wood and clay, in the style of Nagasaki. On this island the interpreters have their college, where a great number of them assemble during the trafficking season; but when the ships are gone, only one or two come there, who are regularly relieved every day.

The Chief for the Dutch commerce is changed annually. Formerly, when trade was more flourishing, two voyages thither were sufficient to make his fortune; but now he is obliged to make three or four, to procure a competency. Two ships annually sail from Batavia, and return about the end of the year. The principal exports from Japan are copper, camphor, lacquered wood-work, porcelain, silks, rice, and other articles. The copper is the finest in the world, and is cast into small bars, of a lively bright color.

The imports to Japan by the Dutch, are sugar, elephants' teeth, sappan wood, tin, lead, bar-iron, chintzes, Dutch cloth, cloves, tortoise-shell, China root, and *Costus Arabicus*. The private trade

includes a number of inferior articles, such as saffron, Venice treacle, ratans, spectacles, mirrors, watches, &c.

Among the articles of private trade, we must notice unicorns' horns, for the Japanese have an extraordinary opinion of their medical virtues and powers to prolong life, fortify the animal spirits, strengthen the memory, and, in fine, to cure all complaints. The discovery of this predilection was accidental. One of the chiefs, on his return home, had sent some curiosities to an interpreter, his friend, and among the rest was a large twisted Greenland unicorn's horn, by the sale of which the interpreter became extremely rich, and a man of consequence. From that time the Dutch have imported so many, that the value is greatly reduced, nevertheless, when all smuggling was obliged to be laid aside, M. Thunberg sold as many as enabled him to pay the debts he had contracted, and to expend one thousand two hundred rix-dollars on his favorite science.

Ninsi-root, called *Som*, by the Chinese, likewise sells very high. It grows in the northern parts of China, particularly in Corea. A bastard kind, brought from America, perhaps the Ginseng-root, is often brought hither by the Dutch; but this is strictly prohibited by government, lest it should be fraudulently sold for the genuine sort.

Both the Dutch company and individuals are prohibited from exporting from hence, Japanese coin, maps, charts, and books, at least such as are relative to the country; and all sorts of arms, particularly their cimeters, which, in strength and goodness of manufacture, we have already observed are unrivaled.

The weights of Japan are thus regulated—one pickel makes one hundred and twenty-five pounds, one catje sixteen thails, one thail ten mas, and one mas ten conderyns.

The money current in trade is reckoned in a similar manner; so that one thail, which answers nearly to a Dutch rix-dollar, is equal to ten mas; and one mas to ten conderyns. Kambang money, as it is called, or the money of the country, is never paid in hard cash, as it cannot be exported; but there is merely an assignment made on it, and bills are drawn for such a sum as will be requisite for a whole year's supply. Hence the commerce here cannot be considered in any other light than barter; at least the money received in the island must always be laid out again in it.

Though the Chinese are the only Asiatic nation that trade to Japan, and they still employ a good number of ships, their privi-

leges are much curtailed, since they were imprudent enough to introduce into Japan Catholic books, printed in China. They are now confined to a small island, like the Dutch, and strictly searched whenever they go in or out.

Custom-houses are not known, either in the interior part of the country or on its coasts, and no customs are demanded, either on imports or exports, from strangers or natives—an exemption which few other countries possess. But no prohibited goods can be smuggled into the country, on account of the vigilance that is used to prevent it. All persons, as well as merchandises, are so strictly searched, that the hundred eyes of Argus may be said to be employed on this occasion.

When an European goes ashore, he is first examined on board, and then as soon as he lands—not in a superficial manner, but with more strictness than even decency will sometimes warrant. His name is put down, and he receives a permit, from the intention of which he cannot deviate without extreme danger. Even the Japanese themselves, not high in office, are examined minutely, when they go on board the ship. By this means, and the severe punishments which attend the detection of smuggling, either in foreigners or natives, a contraband trade is almost impossible to be carried on.

The interpreters are all natives of Japan, and speak with more or less accuracy the Dutch language. They are generally divided into three classes, according to the perfection with which they can acquit themselves in this vocation. The superior class is composed of doctors, the second of assistants, and the third of apprentices; or, rather, ranks and gradations, answering to those titles.

The interpreters are extremely fond of European books, and yearly increase their stock by the favor of the merchants. They are also very inquisitive into European customs and sciences, and are the only persons who practice medicine on any just principles. Several clerks always accompany them, as well to the ships as to their college, in the Island of Dezima, who perform the most tiresome part of their business, in keeping accounts and writing permits.

As the intercourse of the Japanese with foreigners is extremely limited, the greatest part of their commerce must be amongst themselves.

Their inland trade is very flourishing, and in every respect free and uncontrolled. The harbors are covered with coasting-vessels

and boats, and the high roads are crowded with travelers, transporting their wares from one place to another.

Though merchants frequently accumulate great wealth, their profession is never reckoned honorable ; nor can they purchase titles, or raise themselves to a higher rank. On the contrary, they are always despised, and the public at large entertain the most contemptible opinion of them, under the impression that their wealth has been procured at the expense of their fellow-citizens.

EMPIRE OF JAPAN.

[From Goodrich's Pictorial Geography.]

EXTENT

This Empire consists of several islands in the Pacific Ocean, lying between latitude 29° and 47° north, and longitude 128° and 150° east, and separated from the Continent by the Sea of Japan and the Channel of Tartary. It has an area of 240,000 square miles, and a population of 26,000,000 souls. The principal islands of the group are Nippon, Sikoko, Kinsiu, and Yesso, or Matsmai. The southern part of Seghalien belongs to Japan, and the northern to China. Some of the Kurile Islands also belong to the former. The lofty mountains which intersect the principal islands, and the exposure to the sea-breezes, render the climate cool. Earthquakes are common.

PRODUCTIONS.

Rice, hemp, and silk, and the various tropical fruits are produced in abundance in the southern parts. The milky juice of the varnish-trees supplies the beautiful lacquer, or japan. The tea-tree and bamboo are indigenous. Agriculture is carried to great perfection; and as there are few cattle or sheep, there are no meadows; and fences are not necessary. The corn fields, cotton plantations, rice grounds, and mulberry orchards, are often very extensive.

TOWNS.

Yedo, [Jeddo], the Capital, upon the Island of Nippon, is one of the largest and most populous cities in the world, having a circuit of 53 miles, and a population of 1,300,000 souls. The por-

is shallow, and accessible only to small vessels. The houses are constructed of bamboo, covered with mortar, and are two stories high. Paper supplies the place of glass, and the floors are covered with matting. The palace of the Emperor is nearly 15 miles in circumference, and is strongly fortified. The citadel, or inner fort, is inhabited by the imperial family, and the outer fortress by the nobility. The "hall of a hundred mats" is 600 feet long and 300 wide, with the doors and cornices finely lacquered, and the locks and hinges richly gilded.

Kio, or Meaco, was for a long time the Capital, and contains the most remarkable edifices. It is also the residence of the Dairi, or descendent of the ancient Emperors, who is the spiritual head of the empire. The Dairi's palace is, in itself, a town surrounded with walls and ditches; the imperial palace is also a large building. The Temple of Fokosi, paved with squares of white marble, and adorned with 96 columns of cedar, is about 1000 feet in length, and contains a colossal statue of Buddha, 83 feet in height. The Temple of Kwansoon is little inferior to the preceding; in the midst sits the goddess with thirty-three hands, surrounded by crowds of subordinate deities; and innumerable statues of all sizes, and richly gilt, are placed around on shelves—the Japanese say there are 33,333. The population is stated to amount to 500,000. Meaco is the centre of Japanese commerce and manufactures. Silks, tissue, soy and lacquered wares, are purchased here in their greatest perfection, and all the money of the empire is coined, and most of the books are printed here.

Nangasaki, on the Island of Kiusiu, is the only port in which foreign vessels are suffered to come to anchor.

GOVERNMENT.

The Kubo, or Jogun, (commander-in-chief), is the real sovereign, and his power is absolute. The government is a hereditary monarchy, sustained by a great number of Damios, (hereditary princes), who are themselves kept in subjection by their mutual jealousies, and by being obliged to give hostages. Many of them are even required to leave their families in the Capital, and to reside there themselves half the year. The Dairi retains the title of Emperor, and the appearances of authority, but he is confined in the palace at Meaco, which he never quits, except on a visit to some of the principal temples.

MANUFACTURES AND COMMERCE.


The Japanese excel in working in copper, iron and steel. Their silk and cotton goods, porcelain, paper of the bark of the mulberry, lacquered ware, (thence called *japanned*), and glass, are also made in great perfection. Their foreign commerce is inconsiderable. The Japanese are forbidden to go out of the country; and the port of Nāngasaki is open only to the Chinese, Coréans and Dutch, and even to them, under great restrictions. The inland and coasting trade is, however, extensive. The ports are crowded with vessels, and the fairs thronged with merchants.

RELIGION.

There are three forms of religion prevalent in Japan. The religion of Sinto is founded upon the worship of Genii, or subordinate gods, from whom the Dairi is supposed to be descended. The Genii, or Kami, are the souls of the virtuous, who have ascended to heaven; in their honor are erected temples, in which are placed the symbols of the deity, consisting of strips of paper, attached to a piece of wood. These symbols are also kept in the houses; and before these are offered the daily prayers to the Kamis. The domestic chapels are also adorned with flowers and green branches; and two lamps, a cup of tea, another of wine, are placed before them. Some animals are also venerated as sacred to the Kamis. The sacrifices offered at certain seasons, consist of rice, cakes, eggs, &c. Buddhism was introduced into Japan from Corea, and in many cases is so far mingled with the religion of Sinto, that the same temples serve for both, and accommodate the images of the Kamis, together with those of Buddhist gods. The priests of Budda, in Japan, are called Bonzes, and they are numerous, comprising both males and females. They are under a vow of celibacy; and there are here as in other Buddhist countries, large convents for both sexes. The doctrine of Confucius has also been brought into the country, and has many followers

INHABITANTS.

The Japanese have a brown complexion, black hair, and the oblique eye, which characterizes the Chinese. They are middle-sized, well-formed, and active, and in character intelligent, courteous, industrious and honest, but suspicious and vindictive. They



are more cleanly than the Chinese, and more ready to adopt the improvements of other nations. Women hold a higher rank than in China. They are educated with the same care as men, and enjoy the same degree of liberty as in European countries. Most of the arts and sciences have been borrowed from the Chinese, and in many respects the Japanese are still much behind that industrious people.

The Japanese are a religious people, and their religion deals much in festivals, of which they have five great annual ones, besides three smaller monthly ones, celebrated rather with noisy mirth and revels, than with religious observances. Pilgrimage is the custom to which they are most strongly addicted, and which they practice with the greatest zeal. The roads in summer are thronged with crowds of devotees on their way to some sacred spot. Isje, the grand temple of the chief of the celestial spirits, is the most holy of those venerated shrines.

Christianity was introduced in 1549, and extirpated in 1638. No form of Christianity is now tolerated. Marriage is performed in the temples. The bride lights a torch at the altar, and the bridegroom another at hers, which constitutes the ceremony. The funeral observances are similar to the Chinese.

The buildings in Japan are of excessively slight materials, and the walls are of clay. The interior is divided into partitions with paste-board, and the walls are covered with paper, which with the rich is elegantly painted and varnished. As the natives sit on the floor, there is no occasion for the furniture which decorates our apartments. Pomp is chiefly displayed in the number and beauty of the mats with which the floor is spread, and the imperial hall is called the "hall of the thousand mats." Fires are frequent, and of course very destructive in the cities. The food of the Japanese is simple, and not only animal food, but even milk and anything made of it, is avoided. Rice is the great article of food, and tea and sacki, or rice-beer, are universally consumed. The dress is plain; it consists merely of a large loose robe, resembling a bedgown, made of silk or cotton, and varying with the different ranks only in fineness. Straw shoes, which are put off at the door, are worn; the head, which is shaved, is generally left uncovered, except on journeys, when it is covered with a huge cap of straw or oiled paper. The Japanese are great travelers; and this is partly owing to their frequent pilgrimages, and partly to their great inland trade. The princes also make their annual tours with large retinues.

MIAKO,

THE ECCLESIASTICAL CAPITAL OF JAPAN.

[From M'Culloch's Geographical Dictionary.]

Miako, [Meaco], a large city, and the ecclesiastical capital of the Japanese Empire, in the Island of Nippon, on the Yedogawa, 230 miles west-by-south from Yedo, [Jeddo]; latitude $35^{\circ} 24'$ north, longitude $153^{\circ} 30'$ east. Population, (according to the Dutch traders, on whom, however, little reliance can be placed), 600,000, exclusive of the *Dairi*, or Mikado's court, supposed somewhat to exceed 50,000. It is situated in a spacious plain, inclosed on all sides by high mountains, and almost entirely formed into fine gardens, interspersed with temples, monasteries, and palaces. It is nearly four miles in length, and about three miles broad, with narrow but regular streets, lined by houses two stories high, built of wood, lime and clay; most of them being very slightly and poorly constructed. The sacred *Mikado*, or Supreme Emperor, emphatically "the Son of Heaven," has his residence on the north side of the city, in a quarter comprising about a dozen streets, and separated from the rest of the buildings by walls and ditches; but owing to the great diminution of the revenues, furnished by the Sjugûn, or Viceroy, (the substantial sovereign), the whole is reported to have a very shabby and dilapidated appearance—little in accordance with the rank of a being more divine than human! On the west part of the town is another palace, built of stone, and strongly fortified; it belongs to the Sjugûn, who resides in it when he comes to pay his respects to the Emperor. This practice, however, has long been discontinued, and the building is now used for the accommodation of certain functionaries, sent thither from Yedo, to watch the proceedings of the *Dairi*. The members of this court, who view themselves as a species of superior beings to the rest of the Japanese, are chiefly engaged in the study of literature and science; the *Dairi* being in fact, the highest college in Japan for the cultivation of theology, and various other branches of learning. The almanacs, formerly imported from China, are now constructed, including the calculation of Eclipses, in the *Dairi* college; and at least three-fourths of all the works published in Japan, are produced by the literati of Miako, some of whom, however, are con-

nected with other colleges and high schools, wholly independent of the Daïri.

This city is likewise the principal manufacturing depot of the empire; every kind of handicraft known in Japan being carried to the greatest perfection. Nearly every house has its attached shop, well provided with every description of goods, and the japaned wares, carved ornaments, &c., of Miako, are unequaled either in Japan or China. Miako is one of the places visited by the Dutch traders, when they, once in four years, pay their respects to the Sjogûn at Yedo. They usually spend some days here, which are chiefly occupied in making purchases of Japanese manufactures. Various celebrated temples (of which there are many though not described,) are freely exhibited to them; and in the gardens attached to one of these buildings, tents are pitched for the purpose, not only of giving a sumptuous entertainment to the Captain Holanda, (as they term the Dutch president of the mission), but also of gratifying the curiosity of the natives with a sight of a few strangers, from a distant land.—(For further particulars, see "*Japan*," also "*Manners and Customs of the Japanese*," p. 140–157, Siebold, i. and ii.)

NANGASAKI.

Nangasaki, a large town, and sea-port of Japan, on the south-west side the Island of Kiu-siu, and the only place in that empire accessible to Europeans, 600 miles west-south-west from Yedo; latitude $32^{\circ} 43'$ north, longitude $130^{\circ} 11' 47''$ east. Population from 60,000 to 70,000. It is situated on the slope of a hill, and like every other Japanese town, is regularly built, with wide and clean streets. The houses, however, are low, none containing more than one good story, to which is added, in some, a sort of cockloft, in others, a low cellar; all are constructed of wood and a mixture of clay and chopped straw, but the walls are coated with a cement that gives them the appearance of stone. The height of the street-front, and even the number of the windows are determined by sumptuary laws. Oiled paper supplies the place of glass, and the windows are further protected from the weather by external wooden shutters and Venetian blinds. A Verandah, into which the different rooms open, runs round the outside of the houses, to which are invariably attached curiously laid-out gardens. Large detached fire-proof store-rooms belong to each dwelling, and are so constructed as fully to answer their purpose of preserving the valuables

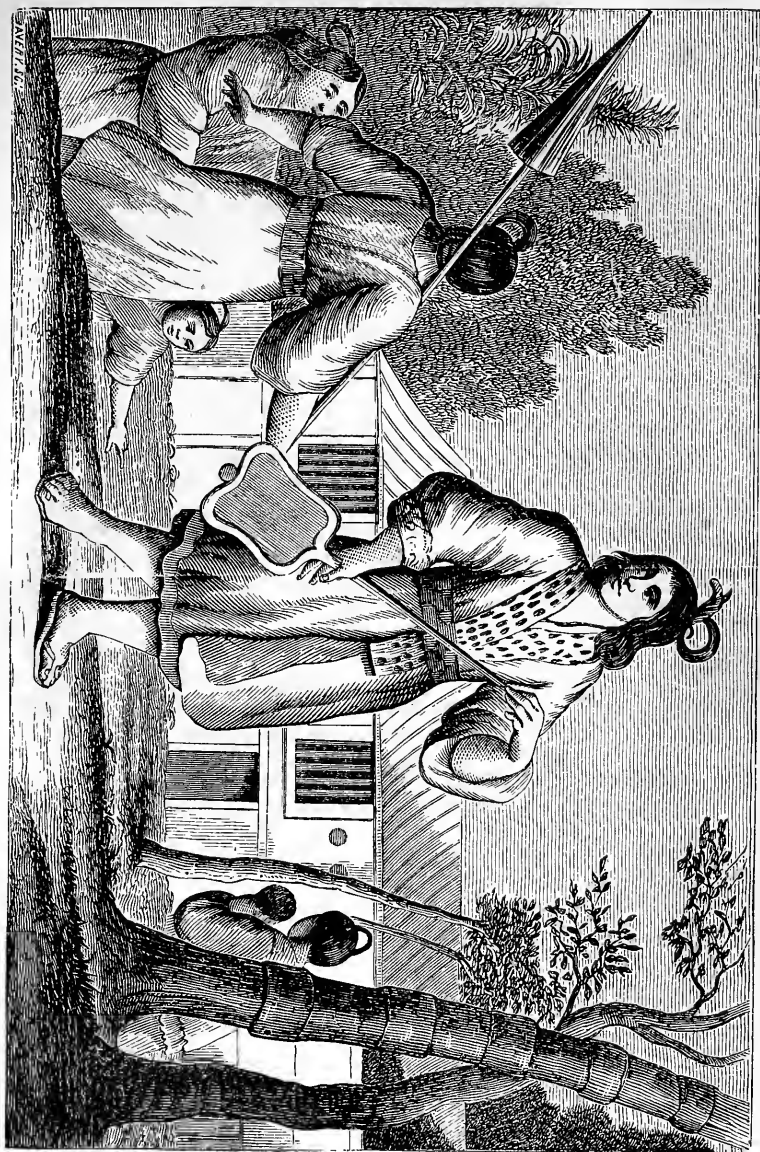
of the inhabitants from the conflagrations so common here and elsewhere in Japan. The chief public buildings are the palaces of the Governor and Grandees of the empire, some of which cover a considerable extent of ground. There are also in the town and neighborhood 61 temples, or *yasiras*, usually on commanding eminences, and inclosed in large gardens—the habitual resort of pleasure parties. These buildings are as plain and little ornamented as the private dwellings, and comprise also, apartments, which are let out to travelers, or used for banqueting rooms, and other purposes. The tea-houses, or *bagnios*, are another favorite resort of the natives, and of these, according to Siebold, there are 750 in Nangasaki. The artificial Island of Dezima, to which the Dutch merchants are rigorously confined, is about 600 feet in length by 240 feet in breadth; a few yards from the shore, close to which stands the town, connected with it by a stone bridge, closed by a gate and guardhouse, constantly occupied by soldiery. Neither Dutch nor Japanese may pass the gate without being searched. The number of European residents is limited to *eleven*, and the menial service is performed exclusively by Japanese, all of whom, except courtesans, are compelled to leave the island at sunset. From this imprisonment the Dutch are allowed to escape twice or thrice a year, rather to be exhibited to the great as a curiosity than out of indulgence. A corps of constables and interpreters (the latter of whom form a regular guild, receiving salaries from the Sjögun,) are appointed to watch over their minutest actions, and the most degrading servilities are exacted even from the *opperhoofd*, or president of the mission, by the meanest officers of the Japanese government. As respects trade, the Dutch are placed under restrictions elsewhere unparalleled; but these and other particulars have already been detailed in the general article “Japan,” to which the reader is referred. The harbor of Nangasaki extends north-east and south-west, about seven miles, being in most places less than a mile in width. Ships lie in five or six fathoms water, within gun-shot of the town, and protected from all winds.—(Siebold, i. ch. 1. 2.; “*Crawford’s Hist. of the Indian Archipelago*,” iii. 305–308; “*Manners and Customs of the Japanese*,” 24–57.)

THE KURILE ISLANDS.

Kurile Islands, a chain of small islands connecting the peninsula of Kamtschatka with the large islands forming the Empire of Japan. They are chiefly dependent on Russia; but the three farthest south belong to Japan. They extend between latitude $43^{\circ} 40'$ and 51° north, and longitude $143^{\circ} 50'$ and $156^{\circ} 20'$ east, and occupy a length of more than 700 miles. Population unknown, but very small. The surface is very irregular—some of the heights rising nearly 6000 feet above the ocean, while in other parts deep and narrow valleys are almost on a level with the sea. Volcanic eruptions and earthquakes are of common occurrence; and the geological constituents of the islands, examined by Lutke and others, being wholly of igneous origin, indubitably show their connection with the great volcanic band passing south-south-west from Kamtschatka to the Island of Formosa, through more than 30 degrees of latitude. The shores are abrupt and difficult of approach; the coast-currents are very violent, especially on the east, or ocean side; and continual fogs hovering over the islands, render access extremely difficult. The animals and plants differ little from those found in Kamtschatka, and the minerals consist chiefly of iron, copper, and sulphur. The inhabitants mostly engage in hunting and fishing—the former supplying them not only with meat, but also with furs, which serve as money for the Russian Americans, Japanese and Dutch, while the latter furnishes oil, whalebone and spermaceti. Agriculture is confined to the islands belonging to Japan. The inhabitants of the north islands resemble the Kamtschatdales in honesty, openness of character, hospitality and shyness to strangers. Those in the south islands are Aïnos, a race similar to the Japanese. These islands were discovered between 1713 and 1720; but it must be acknowledged that they are very little known, even after the lapse of more than a century, and the labors of Broughton, Krusenstern, and other travelers.—(*Lutke's Voyages*, tome iii.; *Dict. Geog.*)

ISLAND OF FORMOSA.

Formosa, (Chin. *Tae-wan*, or “Terrace Bay”), an Island in the Chinese Sea, belonging partially to China, between latitude 22° and $25^{\circ} 30'$ north, and longitude $120^{\circ} 30'$ and 122° east; about 80 miles from the Chinese coast, from which it is separated by the





Channel of Fo-kien, and 170 miles north from Luzon, the chief of the Phillippine Islands. Length, north to south, about 250 miles; breadth in its centre, about 80 miles; area 15,000 square miles. Population uncertain, but perhaps between 2,000,000 and 3,000,000.—(*Canton Register*, 1833.)

A chain of mountains runs through the island in its entire length, forming in general, the barrier between the Chinese on the west and the independent natives of the unexplored country on the east side. On many of its summits, snow remains during the most part of the summer, and Humboldt has supposed that a portion of it reaches an absolute elevation of upwards of 12,000 feet. It exhibits distinct evidence of former volcanic action in some extinct craters; in other parts flames, mephitic gases, &c., burst out of the earth; and sulphur, naphtha and other volcanic products are abundant. Some parts of the coast present bold head-lands, but all the west shore is flat, and surrounded with quicksands. Its harbors, which were formerly very good, have become nearly useless, except to junks of very small tonnage, from the rapid increase of the land on the sea, so that at present Formosa has but one good port, that of Kelung, at its north extremity.

“That portion of Formosa which is possessed by the Chinese, well deserves its name; the air is wholesome, and the soil very fruitful. The numerous rivulets from the mountains fertilize the extensive plains which spread below; but throughout the island the water is unwholesome, and to unacclimated strangers, often very injurious. All the large plain of the south resembles a vast well-cultivated garden. Almost all grains and fruits may be produced on one part of the island or another; but rice, sugar, camphor, tobacco, &c., are the chief productions.

“Formosa has long been familiarly known as the granary of the Chinese maritime provinces. If wars intervene, or violent storms prevent the shipment of rice to the coast, a scarcity immediately ensues, and extensive distress, with another sure result—multiplied piracies by the destitute Chinese. The quantity of rice exported from Formosa to Fuh-keen and Che-keang is very considerable, and employs more than 300 junks. Of sugar, there annually arrive at the single port of Teen-tsin (in China,) upwards of seventy laden junks. The exportation of camphor is likewise by no means small. Much of the camphor in the Canton market is supplied from Formosa.”—(*Chinese Repository*, ii. 419, 420.) Besides the foregoing products; wheat, maize, millet, kitchen vegetables of many kinds, truffles, &c.; colocasia, a kind of arum, the root of which is a chief

article of food in the interior; oranges, bananas, cocoa and areca nuts, peaches, figs, melons, and numerous other European and Asiatic fruits are cultivated. Chesnut woods are plentiful; and in the north especially a good deal of timber for ship-building is obtained. Pepper, aloes, coffee, a kind of green tea, but different from the Chinese, cotton, hemp and silk, are other important articles of culture. The ox and buffalo are used for tillage and draught; horses, asses, sheep, goats and hogs are abundant. The leopard, tiger, wolf, &c., inhabit the island, but do not infest its cultivated portion; pheasants, hares, and other kinds of game are very numerous. Gold is supposed to be found in the east part of Formosa, as it is seen in the hands of the inhabitants; but the minerals are salt and sulphur, of which latter a good deal has been sent to China since 1819 for the manufacture of gunpowder.

The Chinese colonists of the island are mostly from the opposite province of Fo-kien, and have emigrated principally from poverty. They are a laborious and industrious race, well-disposed toward foreigners, but very turbulent in respect to the home authorities, who maintain only a very precarious sway over them—the Formosans having frequently risen in open rebellion against their mother country. The greater part of them are cultivators of the soil; but many of the Amoy men (from which district a great number of the emigrants have come,) are merchants, fishermen, and sailors. The trade with China is very extensive. The chief exports to that country have been mentioned. The principal imports thence are tea, silk and woolen, and other kinds of manufactured goods. The trade is mostly in the hands of the Fo-kien merchants, who have also advanced the chief part of the capital necessary for the cultivation of the soil. As many as 100 junks a month are estimated to leave Fo-kien for the west coast of Formosa, where, however, they are obliged to lie at a great distance from the shore, while carts with wheels, destitute of spokes, drawn by buffaloes, are used to carry the cargoes to them through the water. There are no junks strictly belonging to the island; all the shipping is the property of the Amoy merchants.—(*Gutzlaff*.)

The native inhabitants of the east of Formosa bear no resemblance to the Chinese; but they have apparently an alliance with the Malay or Polynesian tribes. “They are of a slender shape, olive complexion, wear long hair, are clad with a piece of cloth from the waist to the knees, blacken the teeth, and wear ear-rings and collars. In the south, those who are not civilized live in cottages of bamboo and straw, raised on a kind of terrace three or

four feet high, built like an inverted funnel, and from fifteen to forty feet in diameter. In these they have neither chair, table, bed, nor any movable article. They tattoo their skin. In the north they clothe themselves with deer-skins. They have no books or written language; neither have they any king or common head, but petty chiefs and councils of elders, and distinguished men, much like the North American Indians. It does not appear whether they have any separate priesthood, but it is probable that there is none beyond the conjurers and enchanterers of all savage tribes, nor any ancient and fixed ceremonies of divine worship or system of superstition. They are represented by the Chinese as free from theft and deception among themselves, and just towards each other, but excessively revengeful when outraged."—(*Chinese Repository*, ii. 419). The Chinese territory in Formosa having, for a lengthened period, been gradually extending, the really independent tribes have receded toward the east coast; some of the others have become partially civilized, settled in villages, and intermixed with the border Chinese.

Formosa, together with the Pang-hoo Islands, composes a *foo*, or department, under the province of Fo-kien, and immediately subject to its governor. It is divided into five *heens*, or districts. The capital Tae-wan, is described as ranking among Chinese cities of the first class, in the variety and richness of its merchandize, and in population. It stands on the west coast, in about latitude 23° north and longitude 120° 32' east, surrounded by a wall and ditch. Its principal streets are from thirty to forty feet broad, and for many months of the year are covered with awnings, to keep off the sun. On a small island opposite the city, the Dutch in 1634, built Fort Zeeland, which commanded the harbor, the entrance to which is now choked up. The Chinese garrison in Tae-wan, amounts to about 10,000 men; the total armed force usually stationed in the island may be estimated at about double that number—all infantry. The revenue derived by China from Formosa, amounted in 1820 to 11,240 bushels of corn and 7341 oz. of silver; the public expenditure to 482 bushels of corn and 5000 oz. of silver.

The Chinese appear not to have been acquainted with Formosa till about 1430, after which its coasts became the resort successively of several Chinese pirates. The Japanese had planted colonies in the north, and at one period the greater part of the island belonged to them; but the Dutch, having been allowed to settle on the west coast, gradually dislodged all their opponents, including

the Spanish and Portuguese, (both of whom tried to gain a footing), and became sole masters of the island about 1632. After the conquest of China by the Tartars, in 1644, a Chinese chief, with an army of Chinese refugees, determined to conquer Formosa, and finally expelled the Dutch from it in 1662. In 1683, however, the new dynasty was overthrown by the continental Chinese, aided by the Dutch; and the authority of China has been ever since maintained over the island, though assailed by repeated insurrections.—(*Ritter, Asien Erdkunde*, iii. 858–881; *Klaproth; La Perouse; Gutzlaff; Chinese Repository*, &c.).

ISLAND OF COREA.

Corea, (called by the natives *Chaou-Seen*, by the Chinese *Keaou-le*, and by the Manchoo Tartars, *Sol-ho*), a maritime country of North East Asia, tributary to China, consisting of a large oblong-shaped peninsula, with an adjoining portion of the continent, and a vast number of islands, which are especially numerous on the west coast. The whole of the dominions lie between latitude 33° and 43° north, and longitude $123^{\circ} 50'$ and $129^{\circ} 30'$ east; having east the Sea of Japan, south the Straits of Corea, west the Yellow Sea, and Gulf of Leao-tong, north-west the province of Leao-tong, and north Manchoo Tartary. From the latter it is separated by a mountain chain, and the Thu-men-kiang river, and from Leao-tong, mostly by a wooden wall or palisade. Length, north-west to south-east, 550 miles; average breadth of the peninsula, about 130 miles. Total area, inclusive of islands, probably about 80,000 square miles. Corea is generally mountainous. A mountain range runs through it longitudinally, much nearer its east than its west coast. The east declivity of this range is steep and rugged; its west one declines gradually into a fertile and well-watered country. All the principal rivers run west and discharge themselves into the Yellow Sea; the chief is the Ya-lu-kiang, in the north-west, which is navigable for large ships to about 22 miles, and for small vessels for a distance of nearly 120 miles above its mouth. The coast, as well of the islands as of the continent, are generally rocky, and difficult of access, though there are some spacious and secure harbors. The climate of the north is very rigorous. The Thu-men-kiang, for six months in the year, is thickly frozen over, and barley is the only kind of corn capable of being cultivated in that region—even the south, though in the same lati-

tude with Sicily and Malta, is said to experience sometimes very heavy falls of snow. The climate of this part of Corea, however, must be on the whole mild, since cotton, rice and hemp are staple products; and Gutzlaff conjectures (*Voyages*, &c., p. 319,) that many other plants, common to the south of Europe, flourish. Gutzlaff observes—"In point of vegetation, the coast of Corea is far superior to that of China, where barren rocks often preclude any attempt at cultivation; but here, where the land is fertile, the inhabitants do not plough the ground," (p. 337). Agriculture may be better farther inland, but on the coast it is much neglected. Wheat, millet, and ginseng, are among the chief articles cultivated. Tobacco was introduced by the Japanese about the beginning of the 17th century, and potatoes, by Gutzlaff and Lindsay, in 1832. The orange, citron, hazel-nut, pear, chesnut, peach, mulberry, *morus papyrifera*, *Fucus sacchannus*, and the wild grape, are common; but the art of making wine from the latter seems to be unknown—an ardent liquor is, however, made from rice. The mountainous parts of the north are covered with extensive forests. Pines are very abundant on the coasts; and in the interior there is a species of palm producing a valuable gum, from which a varnish, giving an appearance little inferior to gilding, is made. Oxen, hogs, and other domestic animals, common to Europe, are reared: There is a spirited breed of dwarf horses not exceeding three feet in height; panthers, bears, wild boars, cats and dogs, sables, (whose skin form an important article of tribute), deer, and an abundance of game, storks and waterfowl of many sorts, are found; caymans of 30 or 40 feet in length, are said to be met with in the rivers, and venomous serpents are not rare. In the winter, whales, seals, &c., visit the shores. The mineral kingdom produces gold, silver, iron, rock-salt and coal.

PEOPLE, &c.—The population has been estimated at 15,000,000, but there are no real grounds for this estimate, which we have little doubt, is greatly beyond the mark. Gutzlaff represents the coasts as thinly inhabited. We have elsewhere stated that the Coreans are superior in strength and stature to the Chinese and Japanese, but that they are inferior to either in mental energy and capacity, (*Anti.*, p. 182). They are gross in their habits, eat voraciously, and drink to excess. The dress of both men and women is very similar to that of the Chinese, though the Coreans do not, like that people, cut off their hair. Their houses are also like those of China, being built of bricks in the towns, and in the country are mere mud hovels; each house is surrounded by a wooden stockade.

Their language or languages are peculiar, differing from those of their immediate neighbors. In writing they use alphabetic characters, though the symbolic characters of the Chinese are also understood and sometimes resorted to. They have a copious literature, and are very fond of reading, as well as of music, dancing and festivities. Polygamy is permitted; but the women do not appear to be under such restraint as in China.—(*McLeod*). The religion of the upper orders is that of Confucius, while the mass of the people are attached to Buddhism; but neither appears to have much influence. Christianity which was introduced by the Japanese, appeared to be extinct when Gutzlaff visited Corea in 1832.

MANUFACTURES, TRADES, &c.—The manufactures are few—the principal are a kind of grass cloth, straw plait, horse-hair caps, and other articles for domestic use; a very fine and transparent fabric woven from filaments of the *urtica japonica*, cotton cloth, and a very strong kind of paper, made of cotton, rice paper, &c.; which articles, together with ginseng, skins, some metals, horses, and silk, constitute the chief exports. What trade there is, is principally with Japan, from which they import pepper, aromatic woods, alum, buffalo, goat and buck's horns, and Dutch and Japanese manufactured goods. There is, however, some trade with China, carried on at Fung-wang-Ching, (the *Phoenix-town*), beyond the Leao-tong border; but this trade is conducted with great secrecy, in consequence of the jealousy of the government of any intercourse with foreigners. This jealousy is so great, that no Chinese is allowed to settle in Corea, or any Corean to leave his own country; Europeans are scarcely ever suffered to land or remain any length of time on the coast; and the north frontier is abandoned for many miles, in order that no communication should take place with the Manchoo Tartars. Little skill in ship-building is displayed by the Coreans; their junks do not carry more than 200 tons, and are quite unmanageable in a heavy sea. In the construction of their fishing boats, not a nail is used. Metallic articles and money are rare. The only coin in circulation is of copper; but payment is often made in silver ingots.

Corea is divided into eight provinces. King-hi-tao, the capital, is placed on the Kiang river, in about 37° 40' north latitude, and 127° 20' east longitude, or about the centre of the kingdom. The government is said to be despotical. Most of the landed property in the country belongs to the king, of whom it is held in different portions as fiefs, which revert to the sovereign at the decease of

the occupier. Besides the revenues from these domains, a tenth part of all kinds of produce belongs to the king. Justice is in many respects very rigid. Rebellion, as in China, is punished by the destruction of the rebel, with his entire family, and the confiscation of their property. None but the king may order the death of an official person. The master has always power over the life of his slave. For minor crimes the general punishment is in the bastinado, which is pretty constantly at work. The Chinese interfere but little with the internal administration of Corea; but the king can neither assume the government, nor choose his successor or colleague, without the authority of the Court of Peking, to which he sends tribute four times a year; the tribute consists of ginseng-root, sable skins, white cotton, paper, silk, horses, silver ingots, &c. The Corean ambassador is treated at Peking with but little consideration. There seems reason to believe, that, like some other states in Asia, Corea is tributary to the more powerful nations on either side, and that it also sends a yearly tribute to Japan, consisting of ginseng, leopards, &c., skins, silks, white cotton fabrics, horses, &c.; but for which an acknowledgment is made in gold articles, fans, tea, presents of silver to the ambassadors; &c.

HISTORY.—Corea was known to the Chinese from a very early period, and is reported to have been civilized by the Chinese sovereign Khil-su, about 1120 years before our era. After experiencing several revolutions, it was invaded and conquered by the Japanese in 1692, who, however, abandoned their conquest in 1698—the Coreans having called in the aid of China during that struggle. Corea has since formed a subordinate part of the Chinese Empire.—*Ritter's Asien Erdkunde*, iii. 573–647; *Du Halde*; *Klaproth*; *Timkowski*; *Gutzlaff's Three Voyages*, &c.; *Lindsay*; *McLeod*; &c.; *Malte Brun*.)

THE JAPANESE EMPIRE.

[From Memoirs of a Captivity in Japan, by Captain Golownin, of the Russian Navy.]

PRODUCTIONS OF THE COUNTRY—TRADE AND COMMERCE.

Agriculture—Manufactures—Fisheries—Making of Salt—Natural Products : Cotton, Silk, Copper, Iron, Timber, Tea, Tobacco, Horses, Cattle, Hemp, Lead, Tin, &c. ; Pearls, Marbles, Fruits, Vegetables, &c.—Domestic Animals—Poultry—Wild Animals—Birds—Fish, &c.—State of the Fine Arts—Foreign Trade—Custom Houses—Smuggling Regulations—Coins—Paper Currency—Trade with the Chinese and Dutch.

THOUGH the Japanese possessions extend through only a few degrees of latitude, the climate of the country is uncommonly diversified. The cause of this is to be attributed to the situation of the country. This diversity of the climate causes a great variety in the productions of the soil. The principalities of Tzyngaru, Nambu, and the Island of Matsmai, with other northern possessions, where the ground is covered with snow about five months together, produce many plants that belong to the frigid zone ; and in the southern possessions of Japan, the fruits of the tropical climates are found to flourish.

As I had no opportunity to visit the principal islands belonging to Japan, I cannot speak of their productions as an eye-witness, but only repeat what I have heard from the Japanese, and describe what I could infer from their way of life, and what I saw of the articles imported into the Island of Matsmai.

I have already mentioned the causes why the reader cannot expect from me any complete description of the Japanese empire ; still less can I satisfy the curiosity of a naturalist, who might wish, perhaps, that I should describe every shell found in Japan. Besides the want of opportunities to examine things myself, I did not possess the requisite knowledge to observe with the eye of a naturalist. The reader will, therefore, not take it amiss if I make my short remarks on the productions of Japan, not according to classes.

or a systematic arrangement, for instance, according to the kingdoms of nature, but enumerate them in succession, according to the greater or smaller advantage which the inhabitants derive from them. The chief and most useful productions of Japan are the following :—

Rice, fish, radishes, salt, cotton, silk, copper, iron, timber, tea, tobacco, horses, oxen, hemp, and a tree which they call kadzy, gold and silver, lead, quicksilver, and sulphur.

I doubt whether there is a book in which so many different things are brought under one head, and treated in such order ; however, this does not deter me, and I consider this order as not wholly unnatural. Rice is the chief production, and nearly the only thing the Japanese use for bread ; it is to them what rye is to us ; nay, it is even more important ; for there are many persons in Russia who eat no rye bread ; in Japan, on the contrary, every body, from the monarch to the beggar, lives on rice. Besides, in all Japan, they make of the straw, shoes, hats, floor-mats in the houses, mats for sacks and for packing up goods, a kind of writing paper, and many other things of less consequence, but useful for domestic purposes, such as baskets, brooms, &c. The Japanese also extract from rice a kind of brandy or wine, and the weak liquor called *sagi*.

Fish are in Japan what meat is in Europe, and much more, because we eat many kinds of meat and also fish, whereas, in Japan, but few people eat meat, except the priests ; and all, without exception, eat fish. Besides, they light their houses with fish oil, which is made in great quantities in the northern parts of Japan. Only the rich burn candles.

The radish supplies the place of our cabbage, and is used in soup in various ways ; salted radish serves them also instead of salt, to all their food. Whole fields are sown with radishes ; they are so used to radish soup, that a scarcity of this plant would be very distressing to them.

Salt is not only indispensable for their daily use, but serves also for the curing of fish ; for their chief fisheries are on the coasts of the Kurile Islands and Sagaleen, whence many hundred ships annually bring them to ports of the kingdom of Japan. Two means are used to preserve fish, salting and drying ; but the large fish cannot be so dried as to remain long fit to eat in the warm climate.

Silk and cotton, besides the uses to which they are generally applied, supply also the place of our wool, hemp, flax, down, feathers, and furs ; for whatever is worn in Japan is made of these two ar-

ticles. They likewise make of cotton stuff traveling cloaks, cases for arms, and other things, and tobacco-pouches, which are varnished in such a manner that they may be taken for leather.

Copper and iron are as necessary in Japan as in Europe. Besides the ordinary uses to which we apply it, the Japanese cover the roofs of their houses, which they desire particularly to preserve with copper, and also cover the outward joints of the buildings with the same metal, that the rain-water may not penetrate. Tobacco-pipes are also made of it. A very large quantity of iron is used for nails; for the Japanese houses consist of boards nailed, within and without, with iron nails, to upright pillars which are joined by cross-beams; every little box, too, however inconsiderable, is fastened together with nails.

In so populous a country as Japan, when the frequent and violent earthquakes render it dangerous to erect buildings of stone, timber may be reckoned among the chief necessities of the people.

Tea and tobacco, it should seem, might be easily dispensed with; but custom and fashion often operate as strongly as nature; next to food, tea and tobacco are above everything, necessary to the Japanese. He smokes his pipe continually, and sips tea with it. His little pipe is filled every five minutes, and after a few puffs laid down. Even during the night, the Japanese get up for a few minutes to smoke tobacco and drink a cup of tea, which serves to quench their thirst, instead of beer, water, and *kwass*.

The Japanese do not use the flesh of horned cattle for food, because they have an aversion to it; but they keep some, as well as horses, to draw burdens.

They manufacture of hemp the coarse cloth for workmen's dresses, and for the sails of their ships; but they make their cables and ropes of the bark of the tree called kadzy, without using tar and any other resinous matter. Hence, their ropes are not comparable, either for strength or durability, with those made of hemp; but they are good enough for their limited voyages, in which they are not exposed to any great storm. Besides, the cheapness of the materials allows them to have new ropes more frequently. Of this bark they often make also thread, lamp-wicks, a kind of cheap cloth, writing-paper, and paper for Japanese pocket-handkerchiefs.

Gold and silver, so far as they serve for magnificence and luxury, cannot, indeed, be reckoned among the necessities of life; but if we consider the advantage and the means which they afford as money, for the procuring of necessities and the exchange of home

productions, they must certainly be reckoned among the chief necessities of an enlightened nation, and on this account I mention them here.

Lead, tin, and quicksilver may also be reckoned as chief necessities, because they are required in the refining of gold and silver, and also in the manufacture of arms, which are used by every nation that values its independence. For the latter reason, brimstone comes under the same head.

Rice grows in such great abundance in the middle part of the Island of Nippon, that the Japanese, notwithstanding the extraordinary population of the country, do not want to import it. It is true they receive rice from China, but only out of precaution, lest, in case of scarcity, the Chinese government should make a difficulty to permit the exportation of it, and exclude it from the number of goods which form the usual articles of trade between the two kingdoms. The northern provinces of Japan, viz. : the principalities of Nambu and Tzyngaru, are poor in rice, and receive it, for the most part, from other countries; it is not cultivated in Matsmai, Sachalin, and the Kurile Islands, because it will not grow, on account of the cold climate. We saw, indeed, pieces of land sown with rice in Matsmai, in a valley near Chakodade, but our guards told us that it was only done for a trial.

The Japanese boil out of rice a kind of thick gruel, and eat it at all their meals, instead of bread; from the flour of rice they prepare cakes and divers kinds of pastry, which resembles our confectionary. But rice is not the only bread-corn of the Japanese; they have also barley, with which they sometimes feed the horses, and make cakes and other things from the flour; maize, which they use in food in various ways, and sometimes roast whole ears, and eat the grain; many kinds of beans, which are a favorite dish of the Japanese; they sometimes eat them merely boiled in water, sometimes in treacle or soy; small beans are often boiled with thick rice, and pass for a great delicacy. The Japanese soy is also prepared of beans, and turned sour in casks. They say that three years are required for preparing the best soy. Sweet and common potatoes are also cultivated in Japan, but they want land to plant them. The Japanese sweet potatoes are quite different from those I saw in other parts of the world, as in Portugal, in the Island of Madeira, in the Brazils, &c., &c. They resemble, in size, our largest potatoes, only that they are a little longer, the skin dark red, the inside is white, the taste agreeable, and smells like the rose. They have also peas, but it is only a garden plant with

them. In so confined and populous a state as Japan, and such a climate, no corn, except rice, can be in general use, because only rice can grow in so narrow a space, in such abundance, as to be sufficient for so great a nation.

I cannot exactly state what kinds of fish are caught in the southern and middle parts of the coast of Japan, and in the rivers of that kingdom; but on the coasts of Matsmai, Kunaschier, Eetooroop, and Sagaleen, almost all kinds of fish are caught in great quantities, which they have in Kamschatka, and of which I shall speak in the description of the Japanese possessions in the Kurile Islands. There is no kind of sea-animal, except those which are poisonous, that the Japanese do not make use of; whales, sea-lions, all kinds of seals, sea-hogs, sea-bears, furnish them with palatable food. Hence, there is, in all the Japanese possessions, no coast where there are not fisheries, which employ a number of people. They catch fish on the coast in great nets, in the seas with lines. The Japanese do not, like the Europeans, venture to kill whales in the open sea, but catch them in creeks, and close to the coast, in very strong nets. The dead sea-animals which the waves have cast on shore serve them for food; nay, even people of the highest class think such carrion a great delicacy.

The Japanese radish is, in the form and taste, very different from ours; it is thin, and extremely long, even to two arsheens in length. The taste of it is not very bitter, but sweetish, almost like our turnips. Whole fields are covered with it. A great part of the crop is salted, the other part is buried in the ground for winter, and boiled in soup. Not even the radish leaves remain unused; they are boiled in soup, or salted, and eaten as salad. The fresh leaves also of this plant are warmed by the fire till they smoke, and then put in a packet of tobacco. This, say the Japanese, hinders the tobacco from drying up, and gives it an agreeable smell and taste. I really did convince myself of the former, but did not perceive the latter, perhaps because I am no great smoker. They manure the radish fields with night-soil; this we ourselves saw at Matsmai. In some places they use the same manure for rice.

Salt, as I have before observed, is a grand article of consumption in Japan. The Japanese told us that they had rock-salt, but only in small quantities; and as it is, besides, brought from the interior of the kingdom, and not easy of conveyance, very little of it is used. In general, they use sea-salt in almost all parts of the kingdom; the preparation of which is facilitated by the extraor-

dinary saltness of the sea-water near the tropics, and by the evaporation produced by the heat. The Japanese have, therefore, large pits on the coast, into which they let the sea-water, when the tide is up; the evaporation leaves a thick sediment, from which they boil their salt.

According to the description of the Japanese, their cotton must be of the same kind as I have seen in the English colonies in the West Indies; that is, it grows on small trees, about the height of a man. They have, however, other kinds of cotton, but I was not able sufficiently to understand their descriptions. The country must produce an immense quantity, as almost all the inhabitants are clothed in it. The wadding which they make of it serves them instead of furs. They also line their mattresses, and their morning-gowns, which latter serve them as quilts. Of cotton they likewise make a kind of writing-paper. It is made also into wicks, of which an immense quantity must be used, as the Japanese always keep a light during the night. Rich people burn candles, as I have said before, and the poor, fish-oil. When foreign vessels enter their ports, or an officer of distinction arrives, the Japanese hang the whole town with cotton-stuff. In a word, there is perhaps no other country in which so great a quantity of cotton is used as in Japan; for this reason, great care is taken to extend the cultivation of it. As an instance of the industry and activity of this original people, it may be mentioned that they import from the Kurile Islands, into the interior of Japan, herrings spoiled by keeping, to serve as manure for the cotton plants. They first boil the herrings in large iron kettles; then put them in presses, and let all the liquid flow into the same kettles, from which they take the oil for their lamps. What remains of the herrings is spread upon mats, and laid in the sun to dry, till they corrupt, and are almost converted into ashes. They are then filled into sacks, and put on board the boats. The earth round each cotton-plant is manured with them, which causes the crop to be extremely abundant.

Japan is also very rich in silk. We had the proofs before our eyes. Matsmai is reckoned to be one of the very poorest towns; yet we constantly saw people of all ranks, especially women, in silk dresses. On festivals, even the common soldiers wore costly silk dresses. If we consider the great population of the Japanese empire, the quantity of silk must be very great, even if only rich people dressed themselves in it. It was not, indeed, difficult for the Japanese to cultivate this production to a great extent, as it requires only a good climate and industry; the former is favor-

able, and the latter is possessed by the Japanese in a very high degree.

Copper is also produced in Japan in great abundance. The inhabitants cover with it the roofs of some of their houses, the fore part of their ships, and the joints in the houses. They manufacture of this metal their kitchen utensils, tobacco-pipes, fire-shovels, &c. Before we were lodged in the house, and still lived in the prison, our furniture corresponded with the place of our abode, but the hearth was covered with copper, and the fire-shovel was of the same metal; this shows that the Japanese do not set any great value upon it. The tea-kettles alone must cause an immense consumption of copper in this empire; for all the Japanese, as I have said above, drink, when they are thirsty, something warm, whether it be tea or water. In every house, therefore, the tea-kettle stands constantly on the fire, which must finally spoil it. The Japanese copper utensils are, however, of very good workmanship; we often wondered at the durability of the tea-kettles which we made use of, for they stood over the fire for months together, without burning through. It is well known that the Dutch, in their trade with Japan, derived their greatest advantage from the exportation of the Japanese copper, because it always contains a large portion of gold, which the Japanese wanted skill, or inclination, to extract from it. But they are now become wiser, and give the Dutch only pure copper.

With respect to iron, the Japanese do not possess that metal in such abundance as copper, but they have sufficient to supply their absolute wants; and if the government exchanged with the Dutch, copper for iron, this was not of necessity, but because iron is for many purposes preferable to copper. As the Japanese have a surplus of the latter, both they and the Dutch profited by this exchange. They often told us, that the trade with the Dutch did not produce them the least advantage—only some medicines and political news, which the Dutch bring them from Europe, being of importance to them. If the Japanese had not iron sufficient for their absolute wants, they would certainly set more value on the trade with the Dutch.

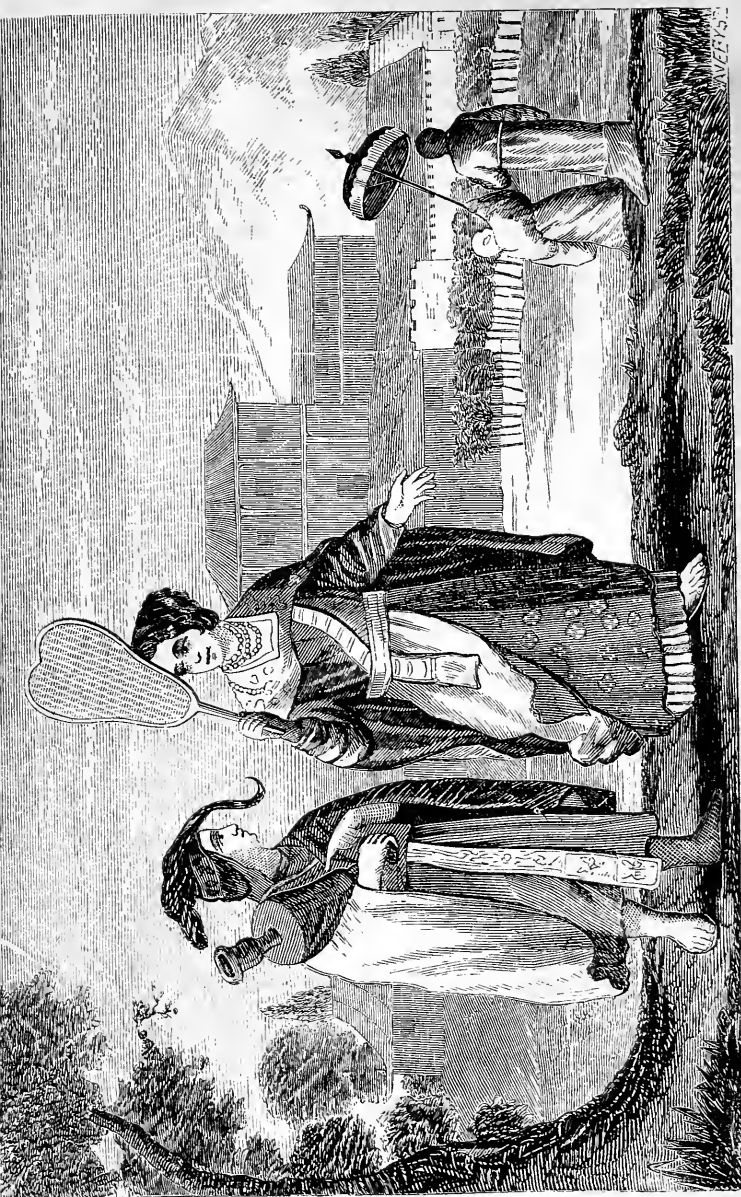
Timber.—The greater part of the Japanese provinces are without wood. The extraordinary population of the kingdom renders it necessary to cultivate every spot of ground, and therefore only the mountains, which cannot be cultivated, are covered with woods. The principality of Nambu, which lies on the north-east part of the Island of Nippon, being very mountainous, is rich in timber, with

which it supplies all Japan, in exchange for provisions, of which it does not produce sufficient for the support of its inhabitants. On the mountains of the Islands of Matsmai, Kuniashier, Eetooroop, and Sagaleen, there are forests of all kinds of trees, which the Japanese also make use of. We saw there numbers of very fine beams ready to be exported. Notwithstanding this, the Japanese draw but little timber from these islands, because it is so difficult to convey it from the interior to the coasts, and they have not yet felt the necessity of surmounting these obstacles. If this should happen, the Japanese will soon open a road to mountains which other nations would consider as inaccessible. I doubt whether anything would be impossible for the zeal, activity and patience of this people.

The Japanese wished to know the Russian name for some species of wood, and brought to us pieces and branches of wood, asking how they were all called in Russia. We made use of this opportunity, and asked where these trees grew. By this means we learned that several kinds of oaks, palms, (of which the Japanese make very good combs), bamboo, cypresses, cedars, yews, firs, and other kinds of trees, the names of which are unknown to us, grow in these islands.

I have before mentioned that habit has rendered tea one of the first necessities of life among the Japanese. Japan produces both green and black tea. The first is considered as the best, and, in fact, is so. The Japanese even prefer it to the Chinese green tea; but, according to our taste, it does not merit this preference. With respect to the black tea, it is very bad, and the Japanese drink it merely to quench their thirst, whereas they look upon the green tea as a delicacy, and treat their company with it. The Japanese officers, and also the governor, often sent us green tea as a present; but then the interpreters and the guards assisted, with a good appetite, in emptying the tea-kettle. Tea grows in all the southern provinces of Japan; the best green is produced in the principality of Kioto, in which Kio, the city or residence of the spiritual emperor, is situated. In this province tea is cultivated with great care, both for his court and that of the temporal emperor.

Tobacco is an article which is equally indispensable to the Japanese. The Catholic missionaries were the first who introduced this plant, and taught them its use. From them, too, the Japanese received its name, and still call it tabaco or tabago. It is astonishing how the use of this worthless herb should have spread, in so short a time, over the whole earth, as it is entirely without taste,



JAPANESE WOMEN.

without any agreeable smell, without use to the health, and a mere amusement for idle people ! Our interpreter, Teske, one of the most sensible of our Japanese acquaintance, was himself a great smoker, but often said that the Christian priests had not done the Japanese so much injury by the introduction of their faith, which only produced among them internal commotions and civil wars, as by the introduction of tobacco ; for the former was only a transitory, long-forgotten evil, but the latter diverted, and probably would do for centuries to come, large tracts of land and a number of hands from the production of useful and necessary articles, which are now dear, but might otherwise be cheaper. Besides, the workmen could not then so often interrupt their labor, but now they were continually resting themselves in order to smoke their pipes.

I do not know how many species of this plant there are in nature, nor how many of them the Japanese have ; but I saw various kinds of prepared tobacco among them, from the most pleasant to the most disgusting. They cut both the good and the bad tobacco very small, as the Chinese do. In the manufacture of the better sort, they use *sagi* to moisten it, and sell it in papers which weigh about a Russian pound. The Japanese consider the tobacco from *Sasma* as the best, then that from *Nangasaki*, *Sinday*, &c. The worst comes from the province of *Tzyngaru* ; it is strong, of a black color, and has a disgusting taste and smell. The tobacco from *Sasma* is, indeed, also strong, but it has an agreeable taste and smell, and is of a bright yellow color. The tobacco from *Nangasaki* is very weak, in taste and smell perhaps the best, and of a bright brown color. The tobacco from *Sinday* is very good, and was always given us to smoke. The Japanese manufacture tobacco so well, that though I was before no friend to smoking, and even when I was at *Jamaica*, could but seldom persuade myself to smoke a *Havana segar*, yet I smoked the Japanese tobacco very frequently, and with great pleasure. Snuff is not used in Japan. But enough of this plant. I could, indeed, for the pleasure of gentlemen who like smoking, write some sheets more on the article of tobacco ; for there was nothing concerning which we had such frequent opportunities to converse with the Japanese. The literati, the interpreters, and guards, all smoked, and used, too, different kinds of tobacco, according to their respective taste or ability. Out of politeness, they frequently offered us their tobacco, and mentioned its name. In this manner a conversation usually began upon tobacco, which often lasted for hours together. We often

had no opportunity to speak of other more important things, and, besides, the Japanese did not all like to converse upon them.

The Japanese horses are small and weak. They resemble, in size, our farmers' horses, but are much thinner, better shaped, and also more spirited, as the Japanese do not castrate them, but always ride on stallions. The climate permits the horses, as well as the horned cattle, always to eat grass. It is only on journeys, or after some hard labor, that a little barley is given them. But in Matsmai and Sagaleen, where a great deal of snow falls in the winter, the inhabitants are obliged to lay up a provision of hay. Among all the Japanese horses that we saw, we did not observe a single white one, but mostly dark brown. We, therefore, asked the Japanese if there were no white horses in their principal island, and were answered that they were very rarely met with. They have also large horses in Japan, but the number of them is very small. The Japanese never shoe their horses, for they have no occasion to drive over ice, and have no pavement. If they travel during the rainy season in mountainous places, where it is slippery, they use low pieces of wood, of the size and shape of an ox's or horse's hoof. These pieces of wood are laid on the very thick skin of sea-lions, or other marine animals, and then iron nails are driven through the skin, with large sharp heads, which serve instead of shoes, when the skin is bound under the horse's feet.

The horned cattle are small and poor, for the Japanese do not give themselves much trouble about feeding them, as they use neither meat nor milk.

Hemp grows in the northern provinces of Japan. We saw some in Matsmai. I have already mentioned for what purposes the Japanese employ it.

The tree called kadzy grows in great abundance, and is of the most important use to the inhabitants. The Japanese explained to us what kind of a tree it is, but I never understood them sufficiently to describe it.

The Japanese possess, in several parts of the empire, considerable gold and silver mines. The government, however, does not permit them all to be worked, that the value of these metals may not be depreciated. The Japanese use gold and silver for various purposes besides coin. Their temples are ornamented with these metals; people of distinction wear sabres, with gold or silver hilts and scabbards; rich people have gold and silver pipes; many lacquered articles, such as table utensils, boxes, screens, &c., are ornamented with gold and silver; there is a kind of gold and silver

stuffs; nay, we were told that in the principal cities there are numerous public buildings with gilded roofs. In the houses of the princes and great people, there are many ornaments of these metals, and the ladies frequently wear gold and silver trinkets.

Japan has sufficient lead, tin, quicksilver, and sulphur, for the supply of its wants. They cast not only musket bullets, but even cannon balls of tin, because they have had no wars for these two hundred years. If it was with them as in Europe, this luxury would soon cease. As for sulphur, they have an island which is entirely covered with it, and which, on account of the hot springs, is covered with a constant vapor. This island is one of the seven wonders of the Japanese empire, all of which they named to us.

Having thus spoken of those productions of Japan which supply the chief wants of this enlightened people, I proceed to those which administer rather to fashion or luxury, or are, at least, less necessary. They are the following :—

Diamonds and pearls, marble and other kinds of stone, the camphor-tree, the varnish-tree, fruit trees, garden plants, various wild plants, domestic and wild animals, which are used by the Japanese.

Japan produces precious stones, but of what kinds we were not able to learn. The officers who had seen the snuff-box and other things, which the Japanese Kodai had received from the late Empress Catherine II., and had brought with him to Japan, said that there were such stones in Japan as those things were ornamented with, but that the Japanese artists did not understand how to give them so beautiful a polish.

Japan is rich in pearls, but we did not see any remarkably large.

There are various kinds of marble in Japan. They showed us various articles made of white marble, with small blue veins, and of another kind of marble like that which Isaac's church, at St. Petersburg, is built. They also showed us seals, made of cornelian, agate, jasper and other stones, with which I am unacquainted. On the coasts of the principalities of Nambu and Tzyngaru, there are found stones of different colors, and of the size of a nut, which are so washed by the waves that they seem almost transparent, like crystal. The Japanese gave me twelve red and twelve white stones of this kind to use at drafts, but the sailor, whom I ordered to take them with him, lost them.

Many Japanese carry perfumes about them; among which is camphor. They told us that in the southern part of Japan, the tree which produces it grows in such abundance, that notwithstand-

ing the great consumption of it in the country, large quantities are exported by the Dutch and Chinese. There is also an imitation of camphor in Japan, but everybody can distinguish it from the genuine.

The Japanese varnish is celebrated even in Europe. The tree which produces this juice grows in such abundance that the Japanese lacquer all their table utensils, boxes, saddles, bows, arrows, spears, sheaths, cartouch-boxes, tobacco-boxes; in their houses, the walls and screens, and, in short, every trifle that they wish to ornament. We had the pleasure to see a masterpiece in varnishing:—It was a bottle-case belonging to the governor, who sent it for us to look at. The polish on it was so beautiful that we could see our faces in it as in a mirror. The natural color of this juice is white, but it assumes any color by being mixed with it. The best varnish in Japan is usually black or red, and almost everything is so varnished; but we saw also, green, yellow, blue, and other varnish. In varnishing they also imitate marble. The juice, when fresh, is poisonous, and very injurious to those who collect it, for which reason they employ various precautions; but after it has stood for some time in the open air, it loses its poisonous quality. The varnished utensils may be used without danger. The Japanese are so clever in varnishing, that you may pour hot water into a vessel and drink it, without perceiving the slightest smell of the paint. This, however, is true only with respect to vessels of the best workmanship; in others you smell the paint, even if warm water is poured into them.

The Japanese have no want of fruit trees. They have oranges, lemons, peaches, apricots, plums, figs, cherries, pears, apples, chesnuts, &c. It is strange, that, with a climate like that of Japan, no grapes should flourish there. The Japanese have only small wild grapes, which are very sour, and are salted and eaten as salad. The reason, perhaps, is that they grow in the woods, under the shade of the trees, and that the Japanese do not understand the culture of the vine.

Next to rice and fish, vegetables are the favorite food of the Japanese. They have melons, water-melons, gourds, cucumbers, turnips, carrots, mustard, &c. We could not learn whether they had any cabbages. We frequently explained to them what kind of a plant it was, and even made them a drawing of one, but they always said that they had nothing like it growing in Japan. Except melons and water-melons, the Japanese eat no vegetables raw, and were much surprised when they saw us eat raw cucum-

bers with salt and vinegar. They mix their mustard with vinegar, and eat it with fish.

They have also large quantities of red or cayenne pepper, and poppies. They eat the pepper raw, with various dishes, or boil it in sugar, and use it as a preserve. They mix the poppy with sugar or treacle, and eat it with a paste made of pounded rice. They use poppy-oil to fry fish in, and in the dressing of various dishes.

Among the vegetable productions used by the Japanese for food, are sugar-cane, black and red currants, bird cherry, (*Prunus Padus*, Linn.), various herbs, fungi, sea-cabbage, and the berries of wild roses, or hips, which grow in abundance in the northern provinces of Japan. The Japanese use the latter as a medicine against wind, and eat them raw.

The sugar-cane is rare in Japan, and the sugar which it yields is black, and not very sweet; the want of land, which serves for the cultivation of more necessary plants, probably hinders the Japanese from cultivating this cane, which is merely an article of luxury.

The Japanese salt the currants and bird-cherries, and eat them instead of salad. Of the herbs poor people make soup, and also eat them salted. Pickled mushrooms are considered as a great delicacy; they are boiled in soups, salted, or laid in vinegar.

With respect to the sea-cabbage, this plant, which is disregarded almost everywhere else, not only gives food to millions of people in Japan, but it is also an article of commerce. The Japanese dry it, and then use it in soup, or wrapping it round fish, boil and eat both together. Often they broil it over the fire, strew salt on it, and eat it without any further dressing. This cabbage serves chiefly poor people for their support; but the rich frequently eat them dressed in a different manner, and even the Emperor's kitchen is furnished with it.

The domestic animals of the Japanese, besides horses and oxen, which I have mentioned before, are swine, dogs, and cats. The first are used as food by those sects that are permitted to eat meat. The dogs are employed in the chase and to guard the houses, and the cats perform the same services as in Europe, though a writer upon Japan says, that the Japanese cats do not catch mice. This is, however, false; were it not, nature must deviate in Japan, from her own laws. Besides, experience has convinced us of the contrary. A Japanese he-cat that we had understood his business perfectly, and was not inferior to any of

his European brethren. I must observe, besides, that he often amused us in prison by his tricks, and was our favorite, and, therefore, was never in want of food; yet instinct made him catch the rats and mice. If European writers have so often denied to Japanese animals the qualities with which nature has endowed them, can we wonder that they painted the Japanese in such false colors?

Chickens and ducks are the only domestic fowl that the Japanese use (though but seldom) as food. Though it is permitted in some sects, yet, from attachment to these animals, they do not like to kill them. If one of us was ill, and the Japanese wished to make him some chicken broth, as they had heard that it was usually given to the sick in Europe, they had great difficulty in finding anybody who would sell them a fowl, though they offered a high price for one.

The Japanese are fond of eggs; they boil them hard, and eat them at the dessert like fruit, frequently with oranges. For us, they boiled them in soup with vegetables. For people of distinction, fowls are kept in rooms, where they lay their eggs, and are fed with rice. The great people would not eat the eggs of fowls that run about at their will, and pick up what they can find. Many keep also swans, geese, and turkeys, but merely for pleasure, as we do peacocks, which they also have.

Of wild quadrupeds, the Japanese use for some purposes the following;—Wild boars, bears, deer, hares, and wild goats. Those sects which are allowed to eat meat, use them for food; and in the northern parts of Japan, where the winters are very cold, the poor people use bear-skins as quilts. The rich have traveling-bags or cases, made of these skins, to put over things which they desire to protect against bad weather, such as trunks with clothes, bottle-cases, and the like.

The gall of the bear is made by them into a solid mass, and used as a strengthening medicine for weakness in the stomach and other disorders. It is highly valued by the Japanese for its medicinal virtue, and paid for at a high price. They affirm that the gall of those bears which are killed in the island of Nippon is far more efficacious than that of the bears of Matsmai, which latter are therefore less esteemed. The hunters often practice great frauds in the sale of the bear's gall. When they are on the chase they kill all the animals that come in their way, and take out the gall. If they have the good fortune to kill a bear, they carry him home as publicly as possible, in order to attract attention; and as the

Japanese miss no opportunity of purchasing the valuable medicine, all who meet the hunters ask if they have already sold the bear's gall? The huntsman then gives them the gall of some other animal, and if the purchaser is not a judge, he is defrauded. In this manner they will sell the gall of a bear many times over. Many of the Japanese, however, are able to distinguish by the taste, not only the gall of any animal from that of a bear, but even the gall of the bear of Nippon from that of those of Matsmai. Our interpreter, Kumaddscheru, was such a judge. The method of using this remedy is very simple—they bite off little pieces and swallow them.

Of deer-skins the Japanese manufacture a kind of thick and fine chamois leather.

Of useful insects the Japanese have silk-worms and bees. The honey which the latter produce is employed only in medicine, and the wax used only by apothecaries for plasters.

In the third and last division of the productions of Japan, I reckon those from which the inhabitants derive little or no advantage; among them I may mention coals, which are in abundance in Japan, but not used.

Raspberries, wild and garden strawberries, which we esteem so highly in Europe, are not eaten by the Japanese. They consider them as unwholesome. These fruits, however, are really not at all pleasant in Japan; they are, indeed, as large as ours, and of a dark red color, but they are not sweet, are very watery, and almost without smell. In general the Japanese eat no berries that grow on herbs.

The following wild quadrupeds are found in Japan:—Bears, panthers, leopards, wolves, wild dogs, and foxes. Many superstitious Japanese ascribe to the last the power of the devil. In the southern and middle provinces of the empire there are monkeys of a small race; in the Island of Matsmai, sables, but their fur is reddish, and, therefore, does not bear a high price. Elephants, tigers, lions, camels, apes, greyhounds, pointers, setting-dogs, and other species of dogs are known to the Japanese only from drawings.

There are numerous kinds of birds of prey in Japan, such as eagles, falcons, hawks, kites, &c. Of wild fowl, the sects that may eat meat use geese and ducks for food. Swans and cranes are held sacred, and nobody dares to kill them. Of singing birds, such as we also have, we saw in cages, starlings, bullfinches, and green-inches, but no others. The Japanese are fond of singing-birds in their houses, and there are shops that deal in them.

More common birds, such as cuckoos, ravens, crows, sparrows, &c., are as numerous in the north of Japan and Matsmai as with us. Parrots and canary birds are not met with in Japan. On the coasts there is abundance of sea-fowl, such as albatrosses, cormorants, various species of gulls, Greenland pigeons, &c.

This is all that I am able to say of the natural productions of Japan.

X In speaking of the manufactures of this empire, those of silk, steel, porcelain, and lacquered goods, must have the first place.

The silk manufactories are important, not only on account of the quantity but also of the good quality of the articles which they furnish. The Japanese make several kinds of stuffs and costly articles, which are not at all inferior to those of China.

With respect to steel manufactures, the Japanese sabres and daggers surpass all others in the world, those of Damascus, perhaps, excepted. They bear extraordinary trials. The Japanese are extremely skillful in polishing steel, and all other metals. They make metal mirrors, which are scarcely inferior to looking-glasses. We often saw carpenters' and cabinetmakers' tools, made in Japan, which might almost be compared with the English. Their saws are so good that the thinnest boards may be sawn out of the hardest wood.

That the Japanese lacquered goods surpass those of other nations is notorious.

The Japanese porcelain is far superior to the Chinese; but it is dearer, and manufactured in such small quantities, that it is insufficient for the consumption of Japan itself, so that a great deal of porcelain is imported from China. The Japanese have also a more ordinary porcelain and earthen-ware, but they are both coarse and clumsy. It is only on the best porcelain that they employ much time and labor.

The cotton manufactories must be extremely numerous, from the universal use of cotton-stuffs; but the Japanese want either skill or inclination to manufacture good articles out of cotton. At least, we never saw anything particular of this kind. When they saw our East India pocket-handkerchiefs and muslin neck-cloths, they would not believe that they were made of cotton.

In the working of metals the Japanese are extremely skillful, particularly in the manufacture of copper utensils.

The Japanese understand the art of casting metal statues; they also carve them in stone and wood; but, to judge by the idols which we saw in the temples at Matsmai, these arts are very im-

perfect among them. In these, as well as in painting, engraving, and printing, they are far behind even those Europeans among whom these arts are still in their infancy. In carving, they are tolerably skilled; and their gold, silver, and copper coins are well executed. They follow various trades with success. They have great distilleries, in which they distill, from rice, their brandy, called *sotschio*, and their wine, *sagi*; also tobacco manufactories, iron works, &c. Thousands are employed in the manufacture of straw shoes, hats, and mats. The manufactories are spread over the whole kingdom, but the principal are in the cities of Kio, Yeddo, and Osaga.

The Japanese pursue, with equal diligence, various other species of employment, particularly the fishery. They catch animals of various kinds in traps, but they shoot still more; they use dogs merely to trace them. They take birds in nets, as well as by shooting them. A particular method is employed to catch small birds; they make of tar, or the sap of a tree, a thick and clammy paste, with which they smear the trunks of fallen trees, and strew rice around. The rice tempts the birds, which stick to the trees and are caught in flocks.

Before I finish my account of the industry of the Japanese, I must observe that there are among them, as among all nations, idle people, who ramble about the streets and public houses, and seek their living by juggler's tricks and begging. The following method by which idle people, especially women, gain money, deserves particular mention:—They catch a number of snakes, of different sizes and colors, from which they extract the sting so skillfully that they cannot do any mischief. Then they strip themselves quite naked, cover merely the parts which decency teaches even savages to conceal, and wind snakes round their arms, legs, and their whole body. In this manner they make themselves a motley covering of the open, hissing serpents' heads; and in this dreadful and brilliant costume, they ramble about the streets, sing, dance, and play all manner of antics, to obtain a reward, or rather charity.

Japan may certainly be called a commercial state, if an extensive national trade alone gives a claim to this title. All the principalities and provinces of this populous empire have a commercial intercourse with each other. The extraordinary diversity of climate produces, in the different provinces, a great variety of articles which all mutually want. Necessity, the industry and activity of the people give them means to make use of the productions of nature and art; so that the inhabitants of the whole empire carry on

a commercial intercourse with each other, both by land and water. The latter is the most common. The sea along the coasts, and the navigable rivers, are covered with thousands of vessels, which convey goods to all parts of the empire.

Though their navigation is wholly confined to the coasts, and their vessels quite unfit for long voyages, particularly in great seas; they, however, are well adapted to their purposes. Many of them are above 100 feet long, and uncommonly broad. The largest Japanese ships can carry a burthen of from 16,000 to 20,000 poods.

The Japanese have many useful regulations and institutions for the safety of navigation; such as pilots in every port, to conduct the ships in and out, and to foretell the weather, according to certain signs, in order to advise the captains either to sail, or to wait. In dangerous places, people are employed to keep up fires. Upon eminences, marks are set up for the direction of mariners, &c. For the conveyance of goods by land, where it cannot be made by water, good roads and bridges are constructed. Matsmai is merely a Japanese colony; yet, notwithstanding the high mountains and precipices, the rapid torrents, and the rudeness of the climate, the roads are in an admirably good condition. In the open country, far from the towns, we saw bridges, such as I did not meet with in many European states, and in provincial towns.

The commercial spirit of the Japanese is visible in all the towns and villages. In almost every house there is a shop for more or less important goods; and, as we see in England the magnificent magazine of a jeweler next door to an oyster-shop, so we see here a rich silk merchant and a mender of straw shoes live and carry on their business close to each other. In their regard to order, the Japanese very much resemble the English; they love cleanliness and the greatest accuracy. All goods have, in Japan, as in England, little printed bills, on which are noted the price, the use, and the name of the article, the name of the maker, or manufactory, and often something in their praise. Even tobacco, pomatum, tooth-powder, and other trifles, are wrapped up in papers, on which a notice of the quality and the price is printed. In packing up goods, they observe the same order as in Europe. Rice and other grain they pack in sacks made of straw. They have no casks for liquids, but keep them, as sotschio, sagi, soja, &c., in tubs which hold three or four pailfuls. These tubs have only wooden hoops, and are broader above than below; in the top-board there is a small hole, generally square. The best kind of sagi is kept in large earthen jars. Stuffs of all kinds, tea, &c., are packed up

in chests. Silk goods are laid in pieces, in separate chests, which are made of very thin boards, and have an inscription, indicating the article, the name of the maker, the measure and the quality.

In every port there is a bureau, or custom-house, which has the superintendence of the loading and unloading of goods, takes care that nothing is privately imported or exported, levies the duty, and has also other functions. The duty for almost all goods imported is paid by the merchants into the coffer of the Emperor, or of the Princes, according as the port is in the dominions of the Emperor or of one of the Princes. The superintendence of the ships in the port is confided to an officer, whose functions nearly correspond with those of our harbor-masters. In Japan, they are also superintendents of the pilots. Before we were released from Japan, we lived at Chakodade, in the house of a harbor-master, and saw that a great many seamen and other persons came to him every morning, whence we could conclude that his post was not inconsiderable.

For the advantage of the merchants, and to facilitate trade, the government publishes a kind of commercial gazette, which contains an account of the prices of goods in the different parts of the empire. In the same manner, the public is informed by little billets, of the good crop of rice, and other productions, in all the provinces; nay, from the time that the corn begins to shoot, till the harvest, the people are informed, from time to time, of its condition. This attention of the Japanese government to the general and individual interests of its subjects, is highly laudable, and may serve as one reason for us Europeans no longer to look upon the Japanese as barbarians.

In order to extend trade over the whole empire, and give the merchants more resources and facilities, the Japanese have introduced bills of exchange and promissory notes, such as are met with in the European states, under the protection of the laws. In one of the southern principalities of Japan there are bank notes, which circulate as money. There are three kinds of coin in Japan—gold, silver, and copper. The latter are round, with holes in the middle, by which they are put upon a string, and carried, as in a purse. This money is called by the Japanese *mon*. When they saw our *copecs* they compared them with this coin, and found that four Japanese *mon* made one *copec*. The gold and silver coins are longish, four-cornered, and thicker than an imperial. The name, value, date of the year, and name of the maker are stamped on

each. As I had no opportunity of learning either the standard of the metal, or the weight, I cannot compare them with our coin.

The greatest trade by land is carried on in the city of Kio, the residence of the Spiritual Emperor. This city does not lie on the sea, but is very populous, and has manufactories of all kinds ; it is, therefore, visited by merchants from all parts of the empire, who cannot convey their own goods thither, or bring away what they purchase, except by land. Of all the maritime cities, Yeddo, the residence of the Temporal Emperor, and the Osaga, the most beautiful of all the cities, 120 Japanese ri, (or 500 wersts), southwest of Yeddo, carry on the greatest trade. There are, besides, in almost every Principality that borders on the sea, considerable commercial cities.

It is well known in Europe, how restricted the trade with foreigners is in Japan. The cause of it is probably the distrust of the Japanese government of the Europeans, and their bad opinion of them, for which it must be owned that the Europeans alone are to blame. Whether the Japanese government judges rightly or not, I leave others to decide, and will merely observe that the people of Japan, in general, wish to trade with foreigners, particularly Europeans. The enlightened Japanese reason as follows :—“ The people are blind, as far as regards the government of this kingdom, and only know superficially what most nearly concerns them. They cannot see two steps before them, and, therefore, might easily fall down a precipice, unless they were guided by persons who can see. Thus, the Japanese, without considering the bad consequences which might result from an intercourse with foreigners, see only the personal advantage which they might derive from trading with them.”

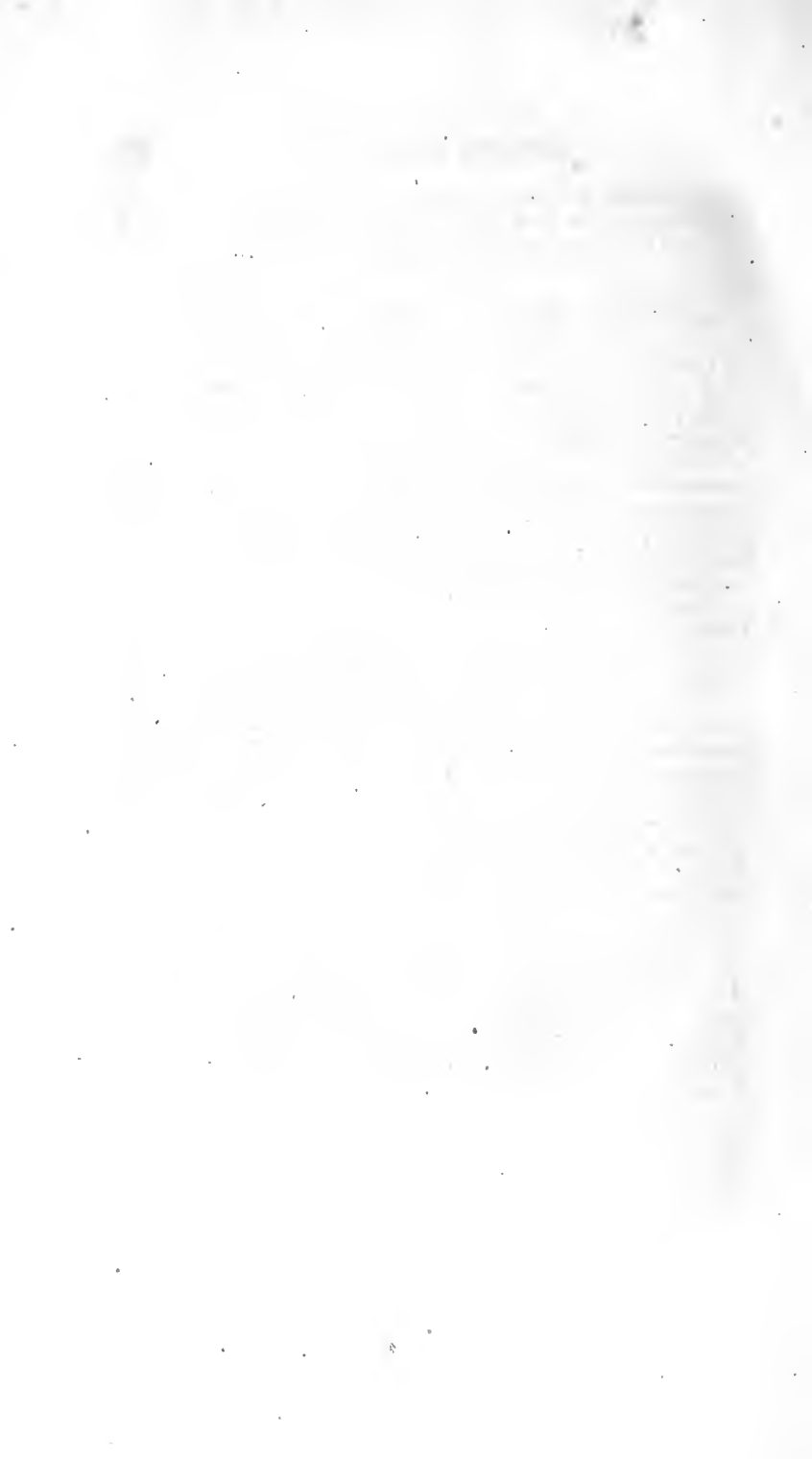
Till the attempt of the Europeans to introduce the Christian religion into Japan, that empire carried on an extensive commerce with all the East. Japanese ships sailed not only to China and the Indian Islands, but even to the continent of India, which the Japanese call Tendzigu. But the Christian religion, or rather the Catholic preachers of it, inspired the people with such terror, that the government, after the extirpation of Christianity, two centuries ago, forbade the Japanese, under pain of death, to travel to foreign countries, and did not allow foreigners to come to Japan, except with great precautions, and in small numbers. Japanese ships can now only trade to Corea and the Likeo (Loo-Choo) Islands, because the inhabitants are considered, in some measure, as Japanese subjects, as they pay tribute. Only Corean, Loo-Choo, and Ja-

panese ships are admitted in Japan, but in small number. Of the Europeans only the Dutch have a right to trade with them, but on such hard terms, that the Dutch, in Japan, more resemble prisoners than free men who are engaged in a commercial intercourse with a friendly power.

The Chinese supply the Japanese with rice, porcelain, wrought and unwrought ivory, nankeen, moist sugar, ginseng-root, medicinal herbs, alum, and divers trifles, such as fans, tobacco-pipes, &c. They receive from the Japanese, in return, copper, varnish, lacquered goods, salted and dried fish, sea-cabbage, and some Japanese manufactures.

From the Dutch the Japanese receive sugar, spices, ivory, iron, medicines, saltpetre, alum, some sorts of colors, cloth, glass, and other European articles, such as watches, looking-glasses, mathematical instruments, &c. They give, in return, copper, varnish, rice, and some of their manufactures, such as lacquered articles, porcelain, &c. I heard that the Dutch carry on a very advantageous trade with the Japanese goods in the Malay and Molucca Islands.

It is only the harbor of Nangasaki, in the south of Japan, that is open to the Chinese, as well as to the Dutch; all other ports are shut against them. In the same manner, one and the same method is uniformly observed by the Japanese in their trade, or rather barter, with the Chinese and Dutch. When a ship enters the harbor of Nangasaki, after the usual ceremonies and questions, the goods are landed. Then the imperial officers (for the foreign trade is a monopoly of the Emperor's,) examine the quality and quantity of the goods, consult together, and fix the price on those goods which the owners of the ship desire to have in return. The latter must either accede to the terms of the Japanese, or take back the goods; for all bargaining is impossible. In this manner, the Emperor buys foreign goods, by the medium of his commissioners, and sells them wholesale to the Japanese merchants, who will sell them by retail. To judge by the high prices which are paid in Japan for Dutch goods, it must be supposed either that the Dutch are paid exorbitantly dear for them, or that the Emperor and his merchants fix high prices on them; probably both are gainers.



HISTORICAL SKETCH OF JAPAN.

[From the New York Sun.]

The recent movement on the part of the executive government of the United States, having for its object the fitting out and contemplated dispatch of a naval expedition to the Japanese islands, has naturally directed public opinion to these islands, and a historical sketch of the Empire of Japan will be considered appropriate at the present time. The following is a brief condensation of the information given in various histories and other publications:—

JAPAN, ITS SITUATION, EXTENT, ETC.

The Empire of Japan is composed of an extensive cluster of islands lying near the coast of Corea, on the eastern side of Asia, in the North Pacific Ocean, between 31° and 41° of E. lat. and 129° and 142° E. long. The principal islands are named Nippon, Sikoke, Kiusiu, Awadsi, Sado and Jesso; besides which the Japanese have also colonized the southern portion of the island of Sagalian, and claim dominion over the southern half of the Kurile Islands. The largest and most important island is Nippon, which is upwards of 800 miles in length, but of irregular form, and of various breadths; the other islands are of inconsiderable size and note. The whole superficial area of the Empire is estimated at about 260,000 square miles.

DISCOVERY AND SETTLEMENT BY EUROPEANS.

Fernando Mendez Pirto, a Portuguese, sailing in a Chinese junk from Macao to the Sikes islands, was wrecked on the Japanese coast in 1542, and he has the honor of being the first European discoverer of Japan. It was soon after visited by the Spaniards, and their first visit, like the original discoverer of the island, was owing to a shipwreck. In the year 1545, the Christian religion was introduced by the Jesuit missionaries, and made rapid progress. Many of the princes and persons of high rank became converts, and a public embassy was sent from the Japanese coast with letters and valuable presents to the Roman Pontiff.

THE EXTIRPATION OF THE CHRISTIANS

The Portuguese, who had settled in great numbers in Japan, intoxicated by the extent of their commerce and the success of their religion, became so obnoxious to the natives by their avaricious and domineering conduct, that the representatives of the heathen priests became at length sufficiently powerful to procure a prohibition from the Emperor against the new religion. A violent persecution was commenced against the Christians, of whom 20,000 are said to have been put to death in the year 1590. Still the number of proselytes continued to increase, and in 1591 and 1592 twelve thousand were converted and baptized. One of the Emperors, with his whole court and army, embraced the Christian name; and had the Portuguese acted with ordinary prudence and gentleness, their cause must have triumphed; but the insolence of some of their prelates to some prince of blood, provoked a new persecution in the year 1596, which was carried on without interruption for the space of 40 years, and ended in the year 1638, with the extermination of the Christians, and the banishment of the Portuguese from the country.

INTERCOURSE WITH THE DUTCH.

In 1600 a squadron of five ships, which sailed from the Texel for the East Indies, was lost in the Straits of Magellan, with the exception of one Dutch ship, steered by an Englishman by the name of William Adams, which reached the harbor of Bango in lat. $35^{\circ} 30'$. Adams was fortunate enough to ingratiate himself with the Emperor of Japan, who loaded him with presents, but would not consent to his returning home. The accounts he sent to Batavia, with the prospects he held out of a beneficial commerce between the two countries, induced the Dutch East India Company to dispatch a ship thither in 1609; and thus, through the intervention of one individual, are the Dutch indebted for their establishment at Japan. They are the only people that have contrived to retain the favor of the Japanese, who, under humiliating restrictions, permit them to carry on a trade, limited to the dispatch of two small ships annually from Batavia to Japan. Nearly at the same time, the English also, by means of their countryman Adams, had permission to build a factory on the Island of Firando; but though they were well received, and allowed to traffic on advantageous terms, the trade was abandoned for reasons hitherto unexplained; the Dutch thus commenced, and they yet remain the only European merchants in Japan.

THE JAPANESE TAKING LEAVE OF THE SOULS AND RETURNING TO THE CITY.



THE JAPANESE

The imports comprise raw silk, woolen, cotton and linen cloths, sugar, dye-woods, seal-skins, pepper and other spices, mercury, cinnabar, glass-ware, &c. The exports consist chiefly of copper in bars, and, to a small amount, camphor, silk fabrics, lacquered ware, porcelain, &c.

GEOGRAPHY OF JAPAN.

Very little is known regarding the geography of Japan. The principal cities of the Empire are Miyako, (the capital), Jeddo, Uara, Osaka, situated in the island of Nippon. Nangasaki on the west coast of Nin-sui, an open town, with narrow winding streets, is the only place where foreigners are allowed to trade. Its harbor is one of the best in the world. Of the Japanese coast, it may be observed generally, that they are in most places rocky and precipitous, presenting a chain of bold promontories, deep bays, and rugged peninsulas, abounding with shoals and islets; the whole invested with a turbulent sea, where the navigation is intricate and dangerous. The largest river is said to be the Jodo or Zodo, which rises from the great central lake of Oitz, and pursues a south-west course. The Ujin, Haka, and Oomi, figure in Japanese history; the latter is said to have burst from the ground in one night. Over the Wogofa and Jedogarva are projected cedar-bridges from 300 to 360 feet long. There are various other rivers of which little is known. The lake Oitz sends forth two rivers, and is said to be 50 Japanese leagues in length, but of inconsiderable breadth. Among the mountains are volcanoes, and in the province of Figo, one constantly emits flame. The principal mountain is Fusi, which is covered with snow the greatest part of the year, but the courses of the different ranges have not been traced, or at least we have no account of them.

CLIMATE, SOIL, AND PRODUCTIONS.

The climate of Japan is variable throughout the year. The heat of summer would be insupportable were it not moderated by the sea-breezes. The rainy months begin at mid-summer, when abundance of rain falls. In winter, the wind blowing from the Arctic Ocean, makes the cold severe; snow falls in large quantities, and is followed by intense frost. Hurricanes and earthquakes are not uncommon, and thunder-storms also frequently occur. The face of the country is diversified by mountains, hills and valleys, and is well watered by rivers and lakes, the general aspect presenting a soil cultivated with industry and freedom. Even the moun-

tains and hills form no obstacle to cultivation. Agriculture being held in high estimation in Japan, it meets with the greatest encouragement from the Government. In the southern districts rice is raised in large quantities, and forms the usual food of the inhabitants. Wheat is little used, but barley, buckwheat, beans, potatoes, melons, &c., are raised in abundance. Ginger and pepper are the principal spice plants. Cotton and tobacco are also grown; next to rice, however, tea is the grand object of cultivation. The greatest care is bestowed upon manuring and cleaning the ground. Thunberg (in his travels) affirms that the soil throughout Japan is naturally barren, and has been rendered so remarkably productive only by the labor and skill of the husbandman.

The metallic wealth of the country is very abundant, and gold, silver, copper, iron, lead, tin and sulphur are abundant. Pit-coal is not uncommon in the northern provinces. Red agate, asbestos, porcelain clay, pumice-stone, and white marble, are also found; and there are several mineral waters which are used by the natives in the case of various diseases. The natural forest produces oaks, firs and cypresses; there is also the gum-varnish tree, the camphor-laurel, and many others of great value. Among the wild animals may be enumerated bears, boars, foxes, dogs, monkeys, hares, &c. Buffaloes and beefs are not numerous, and are used only for draught. The horses are small, and used only by the nobility—while sheep and pigs are almost unknown. Dogs are held sacred by the men, and cats are the constant companions and pets of the women. Birds are numerous, and of various species. Snakes, tortoises, lizards, scorpions, centipedes and white ants abound. Fish, which is an important object to the Japanese and a principal part of their subsistence, are very numerous around the coasts, especially salmon, perch, eels, shrimps, oysters, crabs; and the flesh of whales, which are killed by harpoons, is sold in the markets as an ordinary article of food among the poorer people.

CHARACTERISTICS AND DRESS OF THE JAPANESE.

The Japanese are a mixed race of Mogul and Malay origin. Their language is polysyllabic, and has an alphabet of 47 letters, which are written in five different forms, one of which is used exclusively by the men, and another by the women. The people of this nation are well made, active, free and easy in their motions, and stout-limbed. The men are middle-sized, and in general not corpulent, yellow complexions, oblong black eyes, which are sunk in the head, short and flat noses, broad head, and

black hair. They are said to be an intelligent and provident people, inquisitive and ingenious, frank and good-humored, upright and honest, brave and unyielding, capable of concealing and controlling their feelings in an extraordinary degree, but distrustful, proud, unforgiving and revengeful. The usual dress of the Japanese is a short upper garment, with wide sleeves, and a complete gown underneath, fastened around the neck, and reaching quite down to the feet.

The rich are clothed in silks, the poor in coarse woolen stuffs. The upper garment is generally black, the under-dress is of mixed colors. Every one has his family-arms, about the size of a half dollar, wrought into his clothes in different places. In winter they wear five or six dresses over each other. Instead of shoes, they have soles, merely, of straw, fastened to the great toe by a loop. They do not use parasols in sunshine, nor umbrellas in rainy weather; but in traveling, conical caps, fans, umbrellas, and cloaks, made of oiled paper, are commonly used. They pay great attention to the ornamenting and dressing of their hair, which is collected in a tuft on the crown of their head, and they study great cleanliness of person.

HOUSES AND MODE OF LIVING.

In Japan the houses are of wood, never exceeding two stories, the upper ones consisting chiefly of garrets and lumber-rooms. Though the house is commodious, it consists in general of one room, capable, by movable partitions and screens, of being divided into apartments. Neither tables or chairs are used, the people sitting squat on straw-mats, in which position they eat their food.

The diet of the Japanese is composed of a greater variety of articles than that of any people in the world. Not content with the many kinds of wholesome and nutritive food supplied by the produce of their lands and waters, they contrive by their modes of preparing their victuals, to render the less valuable, and even the poisonous parts of animal and vegetable substances useful, or at least harmless articles of subsistence. At meals, the portion for each person is served up in neat vessels of porcelain or japanned wood, which are large basins, furnished with lids. The guests salute each other with a low bow before they begin to eat; and, like the Chinese, take up food by means of two small pieces of wood, held between the fingers of the right hand, and used with the greatest dexterity, so as to pick up the smallest grain of rice. Between each dish they drink warm Jacki [sagi], or rice-beer, out of

shallow saucers, and at the same time occasionally take a bite of a hard-boiled egg.

Some of the most common dishes are fish boiled with onions and a kind of small bean, or dressed in oil. Fowls stewed and prepared in various modes, and boiled rice, which supplies the place of bread for all their provisions. Oils, mushrooms, carrots, and various bulbous roots, are used in making up their dishes. It is customary to eat three times a day; at eight o'clock in the morning, two in the afternoon, and eight in the evening. The women eat by themselves, apart from the men. The practice of smoking tobacco, which is supposed to have been introduced into Japan by the Portuguese, is very common with both sexes.

MARRIAGE AND FUNERAL CEREMONIES.

Polygamy is allowed in Japan, though in general, all but one female, who is acknowledged a wife, are merely regarded as concubines. This is the case with the higher classes. The women are allowed a higher station than in the most Oriental countries. She is the companion and not the slave of the man. Marriages are solemnized in the open air, in the presence of the priests and relations of the parties, without much pomp or solemnity. The bridegroom and bride advance to an altar, erected for the purpose, with a torch in their hands, and while the priest reads a form of prayer, the bride, having lighted her torch at a burning lamp, holds it out to the bridegroom, who lights his torch from hers. The guests then congratulate the new married couple, and the ceremony is concluded. Prostitution is carried on to a horrid extent, and so little discredit is attached to the prostitutes, that they are received without remark in respectable society.

The bodies of persons of distinction at death are burned, while others are interred. The funeral-pile is erected in a small house of stone fitted for the purpose, and provided with a chimney. The body is brought thither, accompanied by men and women, and attended by a numerous train of priests, who are continually occupied in singing. Upon reaching the place for burning, one of the priests sings the eulogy of the deceased, and having thrice waved a lighted torch over the body, throws it away. It is then picked up by one of the children, or other relatives of the deceased, and applied to the burning pile. The clothes are carried away in a costly vessel, and preserved for some time in the house, but afterwards buried in the earth. Those who are not burned are inclosed in a wooden chest and let down into a grave in the customary man-

ner. Fragrant spices are thrown into the grave, and flowers planted on the earth which covers it.

RELIGION AND EDUCATION.

The established or state religion of Japan is that of Buddha, but it has many varieties, and much superstition prevails among its votaries. The peculiar tenet of the Buddha sect is, that the soul of men and of beasts are equally immortal, and that the souls of the wicked are condemned to undergo punishment and purification, by passing after death into the bodies of the lower animals. The ancient sect called Sinto (though its adherents are few,) seems to have been originally simple and pure in its tenets. They consider the founders of the empire as the immediate descendants of the Supreme God, who came down from Heaven into Japan, and have continued without interruption to exercise sovereign authority.

They believe the spirit of their ruler to be immortal, and consider the Supreme Being too great to be addressed in prayer, except through the mediation of the Mikaclo, the Son of Heaven, or the inferior spirits called Kami, to whom temples are specially erected. They have some conception of the soul's immortality, and believe that a happy abode immediately under heaven is assigned to the spirits of the virtuous, while those of the wicked shall be doomed to wander to and fro under the firmament. Their practical precepts are directed to lead a virtuous life, and obey the laws of the sovereign. The Dairi, or ecclesiastical sovereign, seems to be the grand head of all the sects, and appoints the priests. Every sect has its respective church and peculiar idols. The inferior divinities are innumerable, as almost every trade has its tutelar god; and in one temple no less than 33,333 are said to be ranged around the Supreme Deity.

Monks, religious beggars, and singing girls, go about the country and levy considerable sums. In literature the Japanese are said to excel. They study medicine and astronomy, history, poetry, and several of the natural sciences are cultivated, and there is a prevalent taste for drawing, engraving and music. The samsic or guitar is ever invariably made a part of female education, as the piano is in enlightened countries. Schools generally abound. The children are stimulated to emulation and worthy achievements by the recital of songs in praise of their deceased heroes. A few of the more studious acquire the Chinese language, and some of the physicians are able to understand the Dutch, and even the Latin. The Japanese have many of the arts in a perfection not yet at-

tained by their more civilized cotemporaries. In those of smelting and refining metals they excel. Their copper, iron and steel, are celebrated for their purity. The finer products of European art are imitated by them, and telescopes, thermometers, clocks and watches, are manufactured at Kangasaki.

GOVERNMENT, LAWS AND POPULATION.

The form of government in Japan is pure despotism. The sovereignty was formerly vested in the Dairi or spiritual monarch, but in 1593, the Kubo or military commander, usurped the chief civil power, and the Dairi has ever since been the tool in the government, though he has been left the entire superintendence of religion and education. All public acts must have his sanction, and to him alone belongs the power of conferring honorary distinctions. The general executive government is confided to several councilors; the supreme judicial council is composed of five daimios who assist the Kubo in deciding on political offences, and a senate of fifteen daimios form the ordinary court of criminal and civil law. The laws are severe and often sanguinary, and death by decapitation and crucifixion are ordinary punishments. Minor offences are punished by exile to the penal settlements of Falsisio—banishment, imprisonment, torture, &c.; and it often happens that the Courts visit with punishment not only the delinquent, but his relations and friends, or the stranger that has happened to witness the crime. The prisons are gloomy and frightful dungeons, and the police are extremely strict. The whole government is conducted under a state of terrorism, and no part of it is free from restraint.

The public revenues are derived from taxes, on lands and horses. The amount of the population is entirely unknown, but has been variously estimated. Balbi, in the assumption that Japan is equally populous with China, rates it at 25,000,000; but as China rates double the number this geographer has assigned to it, the population of Japan should, on this principle, amount to fifty or sixty millions. All travelers who have visited Japan, agree in stating, that an overflowing population is seen moving about the streets and highways. We must reckon Japan one of the most populous countries, in proportion to the extent of surface, in the world. The army, in time of peace, is rated at 120,000 infantry and 20,000 cavalry. There is no armed navy. The internal history of Japan is little known; and it is to be hoped that the proposed naval expedition will be the means of procuring information, which will result in the publication of an extended history of the country.

THE EMPIRE OF JAPAN.

[From the National Intelligencer.]

MESSRS. GALES & SEATON,—As anything which relates to Japan at the present time may be interesting, I send you the following concise sketch of that kingdom :—It is called by the natives Nippon, and was founded about six hundred and sixty-five years before Christ, by Simimu. From him to Sinzakin there appears to have been sixty-one emperors. After this period, in the year 1142, a change took place. From this time a double chronology commences, including the reigns of the Dearios and Cubos. The Dearios were military officers, and at one period completely usurped the power of the emperors ; but a general, by the name of Jeretimo, being crowned, succeeded in depriving the Dearios of all military power. At the present time the kingdom of Japan is governed by an emperor with full military powers, a Deario with full civil powers, and a Cubo, or prime minister, who has authority over certain cities, their parliament, &c.

The kingdom of Japan consists of three large and thirty or forty smaller islands, situated off the coast of China. The largest of these islands is Nippon, the next Jesso. On the Island of Bungo, south-west of Tonsa, is the city of Nangaschi, and near that city is the little artificial island of Disna, on which a Dutch factory is built.

Jeddo, or *Yeddo*, the capital of the whole empire, is situated in the midst of a fine plain, in the province of Musace. It is built in the form of a crescent, and intersected in almost every street by canals, their banks being planted with rows of beautiful trees. The city is not surrounded, as most Eastern cities are, by a wall, but has a strong castle to defend it. The river *Tongag* waters it, and supplies the castle-ditch, and, being divided into five streams, has a bridge over each. The public buildings are on a magnificent scale. The imperial palace is formed by three cinctures, or circular piles of buildings, and inclosing many streets, courts, apartments, pavilions, guard-houses, gates, drawbridges, gardens, canals, &c.

In it reside the emperor and his family, the royal domestics, tributary princes and their retinues, the ministers of state, many other officers of government, and a strong garrison. The walls of this magnificent palace are built of free-stone, without cement, and the stones prodigiously large. The whole pile was originally covered with gilt tiles, which gave it a very grand and beautiful appearance. Many of the stately apartments are formed and altered at pleasure, by movable screens. The principal apartments are the Hall of Attendance, the Council Chamber, Hall of a Thousand Mats, &c. The city is under the rule of two governors, who rule a year each.

The next largest city is *Meaco*. It is also a royal city, and is situated on a lake near the middle of the Island of Nippon, and surrounded by mountains, which give a remarkable and delightful prospect to the whole; the circumjacent country between the city and the mountains is covered with temples, sepulchres, &c., and is embellished with a variety of orchards, groves, cascades, and purling streams. Three considerable rivers water this fertile plain, and unite their streams in the centre of the city, where a magnificent stone-bridge facilitates the communication between the different parts of the city. A *strong castle* defends the town; *it is six hundred yards in length*, has a tower in the centre, and is surrounded by two ditches, the one dry, the other full of water. This splendid city is twenty miles long, and nine wide, within the suburbs, which are as well populated as the city. The number of the inhabitants of the city proper is supposed to be 529,000. The universities, colleges, temples, &c., are almost incredible in number and magnificence. It contains twelve capital or principal streets, in the centre of which are the royal palaces, superbly built of marble, and adorned with gardens, orchards, pavilions, terraces, groves, &c.

The next principal town is *Ozeaco*. It is deemed the chief seaport, is very populous, and has an army of 80,000 *men, always ready*, at the disposal and command of the emperor. It is near fifteen miles in circumference.

The city of *Nangascke* is the Japanese naval depot; but as they have not yet found any use for a navy, their vessels are only in the rough material, and stored away for emergencies. The *kokansa* or prison is here. The name means, in the Japanese, hell; it has one hundred dungeons and cages. The history of these few cities gives a fair outline of their whole empire. Their private dwellings are small but neat, and ornamented with small gardens; in this they excel, as they are the very best of horticulturists. A few feet of ground are turned to the best advantage, as the Japanese un-

derstand perfectly the art of dwarfing plants, trees, fruits, and flowers. They use neither tables, bedsteads, nor chairs; but sit, eat, and sleep, like most eastern nations, on mats.

Almost the first accomplishment learned by them is the art and grace of suicide; the child in the nursery stabs itself with its finger or stick, and falls back in imitative death; the lover cuts out his intestines before his obdurate mistress, and the latter pours out her heart's blood in the face of her faithless lover; the criminal executes himself; and, in fact, the whole nation, from early youth, revels in the luxury of suicide.

Their trade is at present under great restrictions, as they only trade with the Chinese and Dutch. The latter have always fostered, cherished and increased the prejudices of the Japanese against all other nations, particularly the French, English, and Portuguese.

The mechanics and manufacturers in Japan excel in their different branches, and are even far superior to the Chinese. Their silks and cottons are excellent, and their Japan ware and porcelain unequaled. Their exports are raw and manufactured silks, iron, steel, artificial metals, furs, teas, finer than the Chinese, Japan ware, gold, silver, copper, gums, medicinal herbs, roots, diamonds, pearls, coral, shells, ambegris, &c. Whatever goods the Japanese want, they pay for in gold and silver.

The Japanese worship the principal two gods, Xaca and Amida. At Meaco there is a stately temple, built to one of these gods; it is of free-stone, as large as St. Paul's, with an arched roof, supported by heavy pillars, in which stands an idol of copper, which reaches as high as the roof; and, according to a description given by Sir Thomas Herbert, his chair is seventy feet high and eighty feet long; the head is big enough to hold fifteen men, and the thumb forty inches in circumference. There is another statue called after the god Dabio, made of copper, twenty-two feet high, in a sitting posture. This shows that the Japanese understand the art of working in bronze, and they are far ahead of Christian nations in this particular. They allow polygamy, and they often strangle their female children, but never the males. The nobility extract the two front teeth, and supply them with two of gold.

The principal rivers are the Ujingava and Askagava—the former so rapid and wide that a bridge cannot be built over it; the latter remarkable for its depth and perpetual fluctuations. The chief lake, called Citz, is 100 miles long and 21 wide. A large valley exists in the interior, filled with carbonic gas, and called the Valley

of the Upas. It is covered with the skeletons of numerous wild and tame beasts and birds. The emperor, it is said, often sent criminals to the valley to bring away a precious gem of inestimable value; and the bones of men also whiten its deadly sides.

Acidulated lakes and thermal springs are common throughout several of the islands.

Their great source of opulence are their mines of gold and silver, but they have no antimony, calamine, sal ammoniac, borax, or cinnebar, (quicksilver). These articles are in demand, and bring a high price. Birds and every kind of duck and poultry are plenty; camphor-trees are abundant, and the cedars are the finest in the world. Few countries open so fair a field as the islands of Japan for botanical and geological research.

It is not necessary here to enter into a detailed statistical account of the commerce of Japan. A direct trade to that empire would increase the commerce of this country about \$200,000,000 annually, if not more.

It has always been in contemplation with this country to make an effort to open a direct trade with Japan. Commodore Porter, as far back as 1815, addressed a letter to Mr. Monroe on the subject. It was intended to fit out a frigate and two sloops-of-war, and place them under his command, but subsequent events prevented the consummation of this design, but it has been revived from time to time without being carried out. But a few years ago the undersigned drew the attention of the Hon. John Y. Mason to the subject by the recommendation of a steam line to China, with a view of incidental commercial intercourse, and finally direct trade with Japan. It would require but small efforts to accomplish commercial intercourse with so shrewd a people as the Japanese, who are alive to commercial feelings. A steam line direct from New York to the Isthmus being already in existence, it is an easy matter to continue it to the Gallipagoes, which islands abound in coal; thence to the Marquesas, and on to Shanghai or Jeddo.

W. D. PORTER.

THE JAPANESE EXPEDITION.

[From the Correspondent of the New York Herald.]

THE INSTRUCTIONS TO THE COMMODORE.

WASHINGTON, April 20, 1852.

The President recently transmitted to the Senate a communication containing official documents relative to the Empire of Japan, under a resolution of the 4th of March. These documents consist of extracts from the instructions given by the State Department to various individuals, since 1832, together with a communication from James Glynn to the President, with reference to his transactions in the *Preble*, copy of an extract from the *New-York Herald*, of the 3d January, 1851, &c., &c., together with instructions given to Commodore Aulick, and a letter from the President to the Emperor of Japan, dated 10th May, 1851. The letter of the President has already been published. The highly-important letter of instructions to Commodore Aulick has not, however, been yet given, and will be found below. It displays the object of the visit to Japan, so far as the President has given instructions to the East India squadron, and is, in reality, the gist of the whole affair:—

DEPARTMENT OF STATE, Washington, 10th June, 1851.

COMMODORE JOHN H. AULICK :

SIR,—The moment is near when the last link in the chain of oceanic steam navigation is to be formed. From China and the East Indies, to Egypt, thence through the Mediterranean and the Atlantic Ocean, to England, thence again to our happy shores, and other parts of this great continent; from our own ports to the southernmost part of the Isthmus, that connects the two western continents, and from its Pacific coast, north and southwards, as far as civilization has spread, the steamers of other nations, and of our

own, carry intelligence, the wealth of the world, and thousands of travelers.

It is the President's opinion that steps should be taken at once to enable our enterprising merchants to supply the last link in that great chain, which unites all nations of the world, by the early establishment of a line of steamers from California to China. In order to facilitate this enterprise, it is desirable that we should obtain from the Emperor of Japan permission to purchase from his subjects the necessary supplies of coal, which our steamers, in their outward and inward voyages may require. The well-known jealousy with which the Japanese Empire has, for the last two centuries, rejected all overtures from other nations to open its ports to their vessels, embarrasses all new attempts to change the exclusive policy of that country.

The interests of commerce, and even those of humanity, demand, however, that we should make another appeal to the sovereign of that country, in asking him to sell to our steamers—not the manufactures of his artisans, or the results of the toil of his husbandmen—but a gift of Providence, deposited by the Creator of all things, in the depths of the Japanese Islands, for the benefit of the human family.

By the President's direction, I now transmit to you a letter to the Emperor of Japan, (with an open copy), which you are to carry to Jeddo, his capital, in your flag-ship, accompanied by as many of the vessels of the squadron under your command, as may conveniently be employed in this service. A Chinese translation of this letter will be furnished to you by the United States Legation at Canton, and sent to your anchorage at Hong Kong or Macao.

At one of the latter places you will probably meet with a national vessel, detached by the Commodore of the squadron in the Pacific, (as you will perceive by the inclosed copy of a correspondence between this and the Navy Department), to carry to you a number of ship-wrecked Japanese mariners, who were, some time ago, picked up at sea by the bark Auckland. These men you will take with you to Jeddo, and deliver them over to the officers of the Emperor, giving them through your interpreter, the assurance that the American government will never fail to treat with kindness any of the natives of Japan, whom misfortune may bring to our shores; and that it expects similar treatment of such of its own citizens who may be driven on the coasts of Japan.

The letter of the President to the Emperor of Japan, you will

deliver to such of his high officers as he may appoint for the purpose of receiving it. To them you will explain the main object of your visit.

Mineral coal is so abundant in Japan that the government of that country can have no reasonable objection to supplying our steamers, at fair prices, with that great necessary of commerce. One of the eastern ports of Nippon would be the most desirable place for this purpose. Should, however, the government of Japan persist in following out its system of exclusiveness, you might, perhaps, induce them to consent to the transportation of the coal by their own vessels, to a neighboring island, easy of access, where the steamers could supply their wants, avoiding thus the necessity of an intercourse with any large number of the people of the country.

It is considered important that you should avail yourself of every occasion to impress on those Japanese officers with whom you will be brought in contact, that the government of the United States does not possess any power over the religion of its own citizens, and that there is, therefore, no cause to apprehend that it will interfere with the religion of other countries.

The President, although fully aware of the great reluctance hitherto shown by the Japanese government to enter into treaty stipulations with any foreign nation—a feeling which it is sincerely wished that you may be able to overcome—has thought it proper, in anticipation of this latter favorable contingency, to invest you with full power to negotiate and sign a treaty of amity and commerce between the United States and the Empire of Japan.

I transmit, herewith, the act of the President, clothing you with that power; as also copies of the treaty between the United States and China, with Siam and the Muscat, which may to a certain extent be of use to you as precedents. It is important that you should secure to our vessels the right to enter one or more of the ports of Japan, and there to dispose of their cargoes either by sale or by barter, without being subjected to extravagant port charges; and even more important is it that the government of Japan should bind itself to protect American sailors and property which may be on their shores. The second article of our treaty with Muscat, and the fifth article of the treaty with Siam, embrace these objects.

Every treaty has to be subjected to the Senate, for ratification, as you are aware. In consideration of the great distance between the two countries, and unforeseen difficulties, it would be prudent,

should you succeed in effecting the object proposed, to fix the period for the exchange of the ratifications at three years.

I am, Sir, respectfully, your obedient servant,

DANIEL WEBSTER.

The accompanying note from the Minister of the Netherlands here, will also be found interesting :—

TRANSLATION.

NOTE VERBALE.—It is a matter of public notoriety that foreign vessels are excluded from Japan, by the government of that empire. It was, nevertheless, determined in 1842, that, if such vessels should be cast upon the shores of Japan by storms, or come there in want of provisions with a view of asking for such commodities, water, or wood for fuel, those articles should be granted to them on request.

For fear, however, lest this determination, prompted as it has been by feelings of humanity, should give rise to any false interpretation, the government of Japan has solicited that of the Netherlands to inform the other powers that the above-mentioned resolution does not infringe upon, or otherwise imply any modification whatever of the system of separation and exclusion, which was adopted more than two centuries ago, by the Japanese government, and since the establishment of which, the prohibition against allowing any foreign vessel to explore the Japanese coasts, has been constantly in force.

The Dutch government has made no difficulty of complying with this request, especially as the government of Japan has no other means of making a communication of this nature ; and in pursuance of instructions from the cabinet of the Hague, the Legation of the Netherlands has the honor to communicate the above-mentioned facts to the Hon. Secretary of State of the United States, for the information of his government.

April 30, 1851.

THE JAPANESE EXPEDITION.

[From Gleason's Pictorial, May 15.]

The object of the Japan Expedition is already pretty well understood by the public, its main features being to establish between this country and Japan a sort of commercial treaty for the benefit of both nations in the matter of maritime trade, and also to impress that strange and peculiar people with a degree of respect for our people and laws. These objects gained, such an expedition, however costly, would richly repay our government for the outlay; and our merchantmen and whalers, sometimes driven by storms and stress of weather upon these now inhospitable shores, would be rendered safe, as it regards life and property.

The following is the list of the squadron:—Steamer Mississippi, flag-ship, Capt. McCluney, having on board Com. Perry, commander of the fleet—steam-frigate Susquehannah, Capt. Buchanan—steamer Princeton, Commander Sydney Smith Lee—sloop-of-war St. Mary's, Commander Geo. A. McGruder—sloop-of-war Plymouth, Commander John Kelly—sloop-of-war Saratoga, Commander Wm. L. Walker—brig-of-war Perry, Lieut. Fairfax—store-ship Supply, Lieut. Arthur St. Clair. The Susquehannah, Plymouth and Saratoga are already afloat on the Pacific Ocean, waiting the arrival of the rest of the squadron. The St. Mary's is now on her way to Japan, having on board the Japanese sailors, and on reaching Japan, will await the arrival of the fleet. It is proposed that the remainder of the squadron get under weigh during the present month. The object of the expedition, as officially announced, is to effect a landing at Jeddo, the capital, at all hazards, and also to make explorations on shore, and leave no efforts untried to open commercial intercourse with that long-sealed people—the fleet to be absent about eighteen months.

Ineffectual attempts have been made by the Portuguese, the Russians, the French, the English, and the Americans, to open trade with Japan, but never with success; and so far do they carry the matter of exclusion, that the vessels of foreign nations are not even allowed to anchor in the Japanese ports.

The Empire of Japan is said to include 3850 islands, (including uninhabitable rocks), which embrace a territory of 122,720 square miles, and the population is estimated at thirty millions.

THE JAPANESE EXPEDITION,

IN A EUROPEAN POINT OF VIEW.

[Translated from *La Patrie*, of Paris, April 1.]

The expedition directed by the United States against the Japanese empire is not one of those enterprises which can excite the distrust or the jealousy of civilized nations. They must, on the contrary, make vows in order that the expedition realizes all the hopes which it gives to the other side of the Atlantic. In England, the most influential organs of the press have applauded that great idea; and in that we can say they have answered the sentiments of all the learned men of the United States. *It cannot be otherwise in France.* All those who attach any value to the extension of relations among the different people of the earth, as means of increasing the general well-being, will follow with the liveliest interest, and will give all their sympathies to those bold navigators who are going to try to open a new and vast field to the spirit of enterprise, not only for the American people, but for all the nations of the universe.

It is known, indeed, that the entry of Japan is closed in an absolute manner to the foreigners of all nations. It is thus a will of the jealous and suspicious policy of the government of that country, as a faithful imitator of the traditions followed in the empire of China. For several centuries this interdiction against foreigners has subsisted, and is maintained with the most extreme rigor. Sometimes the zeal of Catholic missionaries has baffled the vigilance of the Japanese authorities; but they have been nearly all sacrificed, and the exertions of these dauntless apostles of civilization could not break or raise the barriers established by a policy which originated in the most barbarous religious fanaticism.

A single people of Europe—the Dutch—have been admitted to traffic with the Japanese, and this trade was but for the entry of two vessels every year in the port of Nangasaki. The value of both cargoes was about \$300,000. They consisted of sugars, tin,

cotton thread, black pepper, cloves, lead, firwood, cloths, wools, camblets, and a quantity of other articles of less importance. In return, these vessels took cargoes of brass and camphor. It is known on what shameful conditions the Dutch merchants had the power to obtain this exclusive privilege. They could not put their foot on the Japanese soil without denying their religion, by trampling over the image of the cross. Now, that obligation is no more observed, either because the Dutch have refused to submit any longer to it, or that the Japanese government has considered it as useless.

The exclusive policy of Japan was not only directed against the Western people, but the Eastern people, (with the exception of the Chinese,) were equally put under the ban of the empire. The Chinese junks were admitted in the port of Nangasaki.

We have already remarked, in announcing the departure of the American expedition, the importance of its results to the commerce of the world. One may judge of its importance, when he thinks that the Japanese Archipelago has a population estimated by the most moderate of travelers to be 30,000,000 of inhabitants (some say 45,000,000), that that country is rich in products of every kind, which constitute vast means of exchange in the commerce of nations.

What England did in China, twelve years ago, the United States are going to attempt in Japan. Now-a-days—thanks to the success of the expedition of Admiral Cochrane—the principal ports of China are opened to the vessels of all nations of the world; and whatever were the motives of the English policy, in that case, we cannot do less than applaud, in the name of the interests of commerce and civilization, the advantages that she has obtained for them, and which have been enjoyed ever since.

We have stated the forces which will compose the American expedition. The United States journals do not appear to have the least doubt of its success. That is also the opinion of the English newspapers. "Indeed," says the *London Times*, "although the Japanese are a more warlike race than the Chinese race, they could not do anything against the cannons of the three frigates. And again, the shores are well known to the American whalers, and also the Strait of Sangara, which separates Nippon from Teso, the two principal islands of the Japanese empire."

It is possible that Commodore Perry may encounter, in the execution of the enterprise confided to him, unforeseen obstacles; but they cannot stop a great nation like America. The immense

resources which she has at her disposal will permit her to happily end, sooner or later, an expedition, the success of which interests her commerce to so high a degree.

It is asserted that, fearing the dangers which threaten it, the Japanese government has asked the aid of the Lower Countries, in order to obtain their mediation with the United States. We strongly doubt whether or not the Lower Countries wish to take charge of such negotiations. To accept it, they would act against their own interest, for the Dutch commerce can but profit by the removal of the interdiction which falls upon the flags of other nations in the Japanese ports.

We repeat it, the civilized nations can only see with pleasure the success of an enterprise, in the issue of which they have a direct, incontestable advantage; and France, in herself, must desire its success, and prepare herself to take a part in its immense results.

THE "STRIPES AND STARS" IN THE EAST.

[From the Dublin Nation, April 3.]

An expedition of singular interest has by this time sailed from the American shores, bound for the seas of Japan. The objects with which it is undertaken are to open to the intercourse of the world the immense sea-board of that mighty empire, to terminate the rigid exclusion which dooms to destruction the vessel of any nation which may seek the protection of its harbors from the perils of the deep, and to demand the release of numerous Europeans and Americans, captured by the jealous and cruel natives, and exhibited in iron cages in various parts of the Japanese territory. A policy similar to that which so long closed to other nations the seas and cities of China, and which isolated that people from the universal world, has co-existed, with but little relaxation, in Japan. Spreading over an area of more than 100,000 square miles, having a population of at least 30,000,000, rich in many agricultural and mineral productions, and possessing considerable manufacturing skill, it is a sealed kingdom to all nations but the Dutch and the Chinese, who enjoy a limited exchange of commodities with one or two of its cities. Its revenue amounts to forty millions sterling. Its people are spirited, and trained to a rude military discipline. The whole coast is a continued chain of fortifications, and custom and law shut it up in cold and mysterious separation from external intercourse. We also know it is governed by an Emperor, who

commands an immense standing army, and that its capital city is Jeddo. But further, our knowledge has not penetrated.

America has undertaken to break, if possible, this memorable isolation; and not without a just plea. The interests of her whale trade, which is daily growing into an enormous branch of enterprise, require that her fleets should have free access to and secure shelter along that immense line of sea-board which lies opposite her Pacific coast. And she has determined that the harbors of the Japanese territory shall not continue to be more destructive to her commerce and her crews, than the storms which drive her ships from the open sea to the dangers of more barbarous shores.

Three war-steamers, a frigate, a sloop of war, and a storeship, under the command of the first naval officer in the United States service—Com. Perry—have started on the expedition, commissioned to seek an amicable arrangement, the release of the tortured captives, the freedom of the seas and harbors to the whole world, and to propose the establishment of commercial relations between the United States and Japan. The proposal for a commercial relation is left to the free choice of the country and government; but the other propositions are to be rigorously enforced by the whole strength of the squadron, if force be necessary. The American press claims for this project the sympathy of Europe; and certainly, as far as some of the objects of the expedition go, they should have the approbation of all men, for it is intolerable that the lives of innumerable mariners are sacrificed because the laws of Japan interdict its coast to the fleets of the world, and that its batteries are opened to murder those who land upon its shores, not from choice, but from the vicissitudes of a career which should excite commiseration, and command help, above all human occupations. But we confess we are not learned enough in the abstraction called the “laws of nations,” to admit that it is competent on any one country absolutely to impose relationship and intercourse upon another against its will, and in contravention of its peculiar constitution. The interests of civilization and of religion are the ready and habitual pleas with which the advocates of such “propagations” silence all objectors. But if cruelties, similar to those which disgrace the British name in India, are the only benefits to be derived by civilization, and if apocryphal conversions, similar to those achieved for the Gospel in Southern Africa, be the only “vineyards” to be gained for religion, we doubt the morality and value of such bloody and unholy conquests.

Let America vindicate and defend the inviolability of her sea-

men, and exact protection of those adventurers of all the earth who live upon the wide and perilous waters; but let her statesmen remember, as a warning, the infamy which the atrocious opium war with China brought upon England, and let her government shrink from forcing upon a strange, independent, and weaker people, an intercourse which they do not desire, and which may be the fatal parent of their subjugation and destruction. She, the pioneer of the world's progress, the sentinel of human liberty, should not push her legitimate demands beyond the exact limits of righteousness—she should not permit a necessary enterprise to degenerate into a gigantic piracy. Let her remonstrate and arbitrate; but let not her unstained banner wave above a conquered nationality.

THE AMERICAN EXPEDITION TO JAPAN.

[From the London Examiner, April 17.]

The great Atlantic Republic is about to come into collision with the Empire of Japan, and is sending an expedition to claim redress for flagrant violations of the law of nations, as well as with the hope to effect ultimately the grand object of obliging the Japanese to renew that intercourse with the rest of mankind on which they have virtually laid an embargo for two centuries. By the laws of Japan, no native of the country can quit it, nor foreigner enter it, under pain of death, or at best of perpetual imprisonment. This law was enacted in consequence of the intrigues of the Portuguese and Spanish priesthood, who, according to the view taken by the Japanese of their conduct, were, under the mask of religious conversion, sapping the foundations of government. Before the edicts of seclusion and isolation took effect, the Japanese, as do now the Chinese, had carried on trade with the Islands of the Indian Archipelago; and even as far west as Malacca and Bantam their merchants were found in the beginning of the sixteenth century, by the Portuguese, on their first arrival in those seas, and were there distinguished above all other Asiatic traders for their integrity. Even as late as the commencement of the subsequent century, we find them employed, as what we should now call Sepoys, by the European insular governments, being chosen as such from among many nations, for superior courage and fidelity.

The law of exclusion has continued to be carried into effect by the Japanese government to the length of inhumanity; and, in-

leed, to be effectual at all, it could hardly be otherwise. Foreign ships in distress, approaching the shores of Japan, instead of being assisted, are repelled by force and insult; shipwrecked mariners are imprisoned, exhibited in cages, or put to death; and cargoes are confiscated. There certainly can, in this case, be no question of a palpable violation of the law of nature and nations; for, independent of the crimes perpetrated, and which amount to a virtual piracy, the Japanese have no more right to preclude access to their coasts than to bar a similar extent of the ocean—both being equally the common inheritance of mankind. The subjects of the American Republic have of late been the chief victims of this barbarous and intolerable law; the fishing grounds of their whalers being close to the Japan Islands, which afford, naturally, their most convenient ports of refuge, and several hundreds of them passing yearly through the strait which divides the great Island of Niepon from the more northern large one of Jesso.

The Americans, now planted on the shores of the Pacific, send a force to demand reparation for injuries done to themselves by such flagrant violation of the laws of nature and society—to compel the Japanese to renew their intercourse with the rest of mankind, and to forbear from the practice of a ferocious inhospitality. For the common good of the world, and for the sake of civilization and justice, we wish them every success, although we have our own doubts whether the means they propose to apply be adequate to the end they contemplate to attain.

Let us see. The area of the Japanese empire is said to be 266,000 square miles, which makes it larger than France and England put together. The population is reckoned by the American writers, and probably without undue exaggeration, at thirty millions; less civilized, no doubt, than the Chinese, but a good deal more hardy and warlike. Japan does not contain, as China does, great navigable rivers, by which an invader can penetrate into the interior; nor does one part of the Japanese empire depend for food on another, as the northern provinces of China do on those of the southern; so that the Japanese cannot be starved by an invader into a capitulation, as we starved the Chinese, by carrying our operations to the head of the great artery that feeds the Chinese capital. Japan, moreover, does not contain, like China, two distinct races of unamalgamated men—conquerors and conquered—the last ready to rise in revolt against the first, and far outnumbering them. The Japanese who rule and are ruled, are, on the contrary, one and the same people.

The Japanese are assailable alone by their coasts, and that only where a great town is so near the shore as to be open to the broadsides of the American squadron. The redress-squadron is to consist of three powerful steam-frigates, one sailing-frigate, one corvette, and a store-ship. Including sailors and marines, we fancy the whole force cannot well exceed 2000 men; and we cannot agree with an American journalist in thinking, that such a force will be sufficient to coerce a vain, ignorant, semi-barbarous, and sanguinary nation of thirty millions of people, into the surrender of an organic law of 200 years' standing. The only chance of success, as it appears to us, is likely to be found in a bombardment of Jeddo, the capital of the Secular Emperor, which lies at the head of a deep and accessible bay on the eastern side of the great island. We notice that light field-pieces are spoken of in the American newspapers; but such an incumbrance, which implies landing, ought not to be thought of. The Americans must not quit their wooden walls. Within these they are powerful and unconquerable; but, landing, they could not penetrate five miles into the interior without inevitable perdition. In our own contest with China, a simpleton in authority proposed to march, with our whole disposable force, from the river Peiho on Pekin, a march of 120 miles, with a view of catching the Emperor. Fortunately, the rash project was not carried out, for if it had been, we should certainly have caught a Tartar, but not the one we went in search of.

[From the New York Herald, May 21, 1852.]

THE DUTCH FRIGATE—THE PRINCE OF ORANGE.

HER VISITERS—NEWS FOR THE JAPANESE EXPEDITION, ETC.

This noble frigate has become a regular lion, and draws large concourses of ladies and gentlemen, who are delighted with the courteous and attentive reception extended to them by her gallant captain and officers. Yesterday, their leading theme was the beauty and classical symmetry of the New York ladies, and their amiable temper in diving into all the recesses of their fine ship. For the first time, we had the pleasure of an interview with Captain D. Byl de Vroe, who is a perfect *beau ideal* of all that should constitute a naval officer, and a gentleman. "Every man," said the gallant captain to us, "is welcome to come into my cabin, no matter who he is—provided he be an honest man." That expression may be taken as an exponent of his character, and fully tallied with his noble and generous mien. We found him entertaining a party of ladies with amusing anecdotes and conversation, and giving suitable advice, for the proper inspection of his frigate. He is middle-aged, tall, stout, and seaman-like, and we hear through reliable sources, that he has seen considerable service. The lieutenants are officers of great experience, having been engaged in active service; in fact, she is a perfect specimen of the Dutch navy, and well does she honor it. Among her midshipmen, will be perceived two young gentlemen who are barons of Holland; but, unlike the corrupt, aristocratic and unfair system, adopted in the British navy, they enjoy no privilege beyond their brother officers of the same rank, and are promoted according to their gallantry and service.

Among the topics of our conversation which occasionally turned up, was the political institutions of our republic, its lightness of taxation, the absolute freedom of the press, and our equality, and the similarity of the free institutions and spirit of Holland, to our own, of which they are justly proud. The freedom of the press of Holland, regarding the expression of opinion, is about equal to our own, though each paper is subject to a stamp duty. The gallant officers are pretty well up in the politics of our country; and, speaking of the proposed Japan Expedition, one of them, who is well acquainted with Japan and its coast, and the military force of that empire, and the extent of its fortifications, was inclined to

think that the force of Commodore Perry would be found insufficient to accomplish a warlike negotiation, and as to a peaceable one, the gallant officer assured us that the Emperor of Japan would not even hear of opening his ports to us. The two ships which the Dutch are allowed to send to Nangasaki in the Japanese empire, were always strictly guarded; and upon any of the officers or men going ashore, they were surrounded by a guard of a thousand men. We hear nothing of any inclination on the part of the Dutch government to interfere with our operations; but we understand the Japanese are fully competent to defend themselves, and are making preparations to give us a warm reception. So look out, Commodore Perry.

[From Zadkiel's Almanac, Lond., 1852—p. 39.]

A total Eclipse of the Sun, visible chiefly in the eastern and northern parts of Asia. The Eclipse will be central at noon, in long. $127^{\circ} 18'$ E., lat. $37^{\circ} 28'$ N., which falls in the centre of *Corea*, and it will be seen so from the borders of Siberia, in long. 92° E. lat. 59° N., down through Tartary to the Yellow Sea, and the Isles of Japan. The greatest Eclipse at 3 h. 24 m., A. M., Dec. 11th, Greenwich time. It occurs in the 20th deg. \uparrow . It will produce great mortality among camels and horses in the East, also much fighting and warlike doings, and I judge that it will carry war into the peaceful vales of Japan, for there, too, do the men of the West follow the track of gain, "seeking the bubble-reputation, even in the cannon's mouth."

THE THERAPEUTIST.

There is something wonderful in the fact that all the ideas and opinions of celebrated writers, both ancient and modern, prove it is no new theory of speculative fallacy, but the comprehended wisdom of all scientific research and physiological knowledge, from the earliest period of time, that the *brain* is not only the source of reason and thought, but the grand magazine or depot of all physical vitality, the source of health, strength and vigorous longevity, and that all diseases are dependent upon its condition. See Dr. Parr's Medical Dictionary, 2 vol. 4to. London edition :

"If we examine the functions of the nervous system, we shall find life and health depend upon the regular disposition of the nervous power. The whole nervous influence is regulated in the state of the brain, and if that arrangement can be altered by any violent stimulant, or sedative impression, the rest must suffer or experience a similar change, and when we contemplate the various phenomena which diseases of the nervous system present, we are inclined to adopt this opinion. The nerves are the sources of the galvanic fluid, and that these and the nervous fluids are the same; and if the excess of electricity disappears we must look for some reservoir in which it is collected, some storehouse from which it may be issued, and this from the facts before, appears to be the brain. The cells of the lungs are really galvanic organs, through which the electricity is discharged into the lungs, where the fluids loaded with carbon, increase its activity—giving a stimulus to the heart."—p. 487, vol. 1

Dr. Bringham, the intelligent and deep-thinking writer upon the Brain and Nerves, says, "It is gratifying to perceive that the formation of the brain and nerves are now attracting the attention of medical inquirers. Many of the most industrious and distinguished members of the medical profession are prosecuting their research with great earnestness, respecting the structure, growth and diseased appearance of the brain and nerves, with a view of ascertaining their functions and remedying their diseases. *We may therefore* reasonably expect within a short period, valuable additions to our knowledge of the nervous system."

In fact every writer from Paracelsus to Mesmer and Dr. Newman, have favored this hypothesis, and every action of life proves it. Look at thousands of anecdotes of taking diseases from imagination, the fluids of the brain arising and engendering while it is under the apprehension of diseases, carries it through the system and deposits it. The immediate effect of the brain voluntarily acting upon all the functions of the body can be demonstrated in thousands of ways. What reason is there that any sudden knowledge of loss should destroy the appetite, but that the fluids of the brain are carried electrically to the nerves of digestion? Why should fear make the legs tremble? And this is as positive as that food nourishes, as many proofs can be adduced to show. Now, the question is, how is that fluid to be excited to healthy action, so as to transmit a fluid of sufficient strength to annul those foully impregnated with disease and inactivity? We answer, by magnetism, internal-electro magnetism, which has such wonderfully exciting power upon the brain that it may almost be said to make it boil, and in that boiling the steam is so thrown off, that no matter how diseased the surface may be, or how deeply impregnated, keep on boiling, and all the diseased emanations must at last be exhausted, and the healthy fluids from the body of the brain be extracted. This, we say, can be produced, not only best—but only, by Dr. Watts' Nervous antidote, it being the only remedy yet discovered capable of producing that effect.

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